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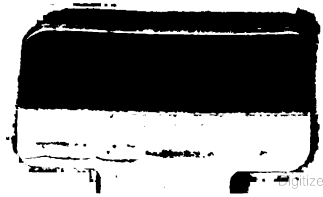

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THE

CHRISTIAN DISCIPLE

AND

THEOLOGICAL REVIEW.

NEW SERIES.....VOL. IV.

MDCCCXXII.

"SPEAKING THE TRUTH IN LOVE."—*St. Paul.*

BOSTON:
WELLS AND LILLY, COURT-STREET.

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NEW SERIES—No. 19.

January and February, 1822.

TWO FAMILY PRAYERS, FOR THE MORNING AND EVENING OF THE SABBATH.

MORNING PRAYER.

ALMIGHTY and ever blessed God, Source of all being, and Fountain of all good; we thy children, created by thee, preserved by thee, and indebted to thee for all that we possess and all that we enjoy, would come before thee this morning, to express our deep sense of thy never failing goodness to us, and to acknowledge our entire dependence on thy care. Thou hast made us in thine own image, thou hast endowed us with reason, and thou hast promised us immortality. Glory be to thy name, that thou hast made us capable of holding communion with thee, the Father of our spirits, and of receiving the revelations which thou hast graciously vouchsafed us of thy being and character, thy paternal government, thy mercy, and thy love. Glory be to thy name, for the sublime and holy doctrines, the plain and purifying precepts, and the inspiring assurances, delivered to us in the gospel of thy Son; that the virtues which it enjoins were manifested in the spotless life of its author, and that the laws which it promulgates are sanctioned by the most powerful and momentous considerations both of time and of eternity. It is our earnest prayer to thee, O God, that our hearts may be touched by its holy influences, that our characters may be formed by its spirit, that our principles may be established on its motives, and that our lives may be governed by its laws. Let it not be our condemnation, we beseech thee, O Father, to choose the darkness rather than the light, to prefer evil to good, falsehood to truth, vanity to honour, sense to soul, and slavery to

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freedom; permit us not to wander perversely and darkly in the mazes of ignorance and sin, rather than be guided by thee in the ways of wisdom to a heavenly home.

May our attendance this day on thy public worship, and the services and instructions of thy house, be followed by the best effects on our hearts and lives. May we enter thy gates with thanksgiving, and thy courts with praise, and bring with us our best desires, our best affections, and our best resolutions to the Temple of the Lord. Suffer not our minds to be distracted, and our devotions to languish and grow cold. Let not the thoughts which ought to be engaged in the holiest offices, be still returning to the cares and pleasures and follies of a transitory world; let us not, we pray thee, take thy name upon our lips when our hearts are far from thee, when our dispositions and habits are openly at variance with the sentiments which we profess, and the services which we perform, when our intentions are still bent upon evil, and our passions are rebellious and unreclaimed. But may our prayers and meditations exalt and purify and improve us, and assist us in discharging the duties of life, and contribute to prepare us for that eternal world to which we are brought nearer by every hour.

May all who call on thy name this day, approach thee in the spirit of sincerity and truth, of humility, of reverence and of love. May all denominations of Christians, casting away their prejudices, their fears, and their animosities, be joined together in the bond of peace. May the Gospel of thy Son have free course and be glorified, may it spread through distant lands, and barbarous climes, till the whole world shall submit to its authority, and be humanized by its influence. In his worthy name, and as his disciples, we offer our petitions, ascribing to Thee, the King Eternal, Immortal, Invisible, the only Wise God, all glory and honour forever. Amen.

EVENING PRAYER.

Our Father who art in Heaven, from whom all blessings proceed, and to whom all our gratitude and praise and adoration are due; in the morning we seek thy face and bow before thy throne, and in the evening we would offer on the altar of our hearts a sacrifice of thanksgiving and prayer. Accept, we beseech thee, our grateful acknowledgments for thy goodness to us this day, for preserving our lives, for shielding us from harm and evil, for supplying us with our daily food, and for permitting our attendance on the ordinances of thy house. Let it not be in vain that we

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have lifted our thoughts to God, and listened to the voice of instruction. We fervently pray, that whatever good impressions have been made, may be durable, that whatever good resolutions we have formed may be stedfastly persevered in, that the errors of which we have been convicted may be immediately reformed, that the sins of which we have been proved guilty may be forever abandoned, that those devout aspirations, and virtuous sentiments which may have engaged us, may go with us from the sanctuary into the world, and regulate our thoughts, and mingle with our occupations, and guard us against temptation and defilement. May we constantly live as in thy world, in thy sight, as thy subjects, thy creatures, thy children. Let no fear be so powerful over us, as the fear of offending thee; let no hope be so cherished by us, as the hope of pleasing thee; let it be our constant study to love thee as we ought, and our most earnest endeavour to deserve thy love.

We acknowledge, most merciful God, that we have sinned, often and deeply sinned, before Heaven and in thy sight. We have left undone those things which we ought to have done, and have done those things which we ought not to have done; and notwithstanding we have been continued here from day to day, and our comforts have been spared, and thy mercies have never ceased from flowing, our ingratitude has still been manifested in our disobedience, and our transgressions have been multiplied against us. Forgive us, we beseech thee, O Father, purify and reclaim us; make us to see, and to lament our guilt, and give us that repentance which needeth not to be repented of. Enable us to become true followers of Jesus Christ, to clothe ourselves with his humility, his meekness, submission, piety and purity. May thy will, as it was his, be ours; like him may we go about doing good, and consider it our meat and drink to obey thee. May the contemplation of his character, and imitation of his example, bring us near and more near to his own perfection, and near and more near to those mansions of everlasting happiness, which he has promised to his true disciples, and gone before to prepare for them.

Take us, Almighty Father, under thy sovereign care and protection. Sanctify our domestic relations, and strengthen the bonds of nature and love which join thy servants together. May the blessings which we are continually receiving inflame our gratitude, and animate our obedience, and may those sorrows and privations with which, in thy wisdom, thou mayest see fit to afflict us, be suffered with resignation and improved to our eternal peace. Watch over us, we pray thee, during the darkness of night, and the defenceless hours of sleep; preserve our persons

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and dwelling from harm, and bring us to the light of another morning, better inclined and enabled to serve thee than we ever yet have been. We implore thy mercy and grace, for ourselves and for all men, in the name of Jesus Christ, our Lord and Saviour. Amen.

ON PIETY.

FOR THE CHRISTIAN DISCIPLE.

It is made a common reproach to that class of Christians whose opinions are those of the Christian Disciple, that they substitute morals for religion; that their system is a cold and heartless philosophy. It is not my purpose to deny, that men have called themselves Unitarians and liberal Christians, whose theology was liable to this imputation, nor that many, who believe as we do, may be guilty of that fault in practice: but when this is imputed as a necessary result or an avowed part of our views of Christianity, we repel the charge as wholly unauthorized. Indeed it seems to have less pretence to support it, than almost any other one which is cast upon us; for although we believe, that an immoral man cannot be a Christian—a truth of which some of those who make the charge do not seem fully aware—yet we think the character required by our religion is composed of much nobler principles, than were ever learned in any school of ethics; nay, we hold that even in addition to good morals, to be thoroughly right on doctrinal points, and to have faith to believe things unintelligible, is not enough. We are not indeed of that school, which looks on all righteousness as filthy rags; yet we think the truly Christian man differs as much from the merely moral man, in kind though not in degree, as Jesus Christ differed from the Heathen Philosophers. And so is the Gospel preached by liberal Christians; and they who deny it, have heard them inattentively or uncandidly. It is true, that there is less ardour or enthusiasm in the manner of those, who think that religion should be addressed to men's reason and feelings, rather than to their passions; and it is this which has caused them to be charged with coldness and philosophy. To the last imputation they may cheerfully submit, nor be ashamed of applying that mode of inquiry to discover the truths of religion, in the use of which God has blessed man's endeavours at finding out the less important, but no less divine, truths of physical nature.

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But it is not so much my intention now to remark upon such aspersions, as to enforce on the readers of the Christian Disciple the necessity of that piety in practice, which the professors of their faith are accused of neglecting in theory. For it must be confessed, that the substitution of morality for religion is a danger more incident to those who believe as we do, than to those who make it our reproach; although the fault of substituting religious fervour for good principles, we think, is not one of less magnitude and peril. Such as our danger is, however, and by whomsoever and with whatever feelings we are warned of it, we must do all in our power to avoid it.

Piety is as necessary as morality to that perfection of the human character to which the Christian should aspire. This is very commonly said, but not so commonly attended to; for we often see men of good moral characters, which they owe directly or indirectly to religion, neglecting or laying aside that religion as if it had done its perfect work. They think that if they are moral men, and perform with punctuality and strictness the duties of life, religion is no longer necessary to them, however suitable it may be to keep up in others a sense of duty. They are convinced that the whole course of life commanded by the Christian faith is rational and suited to their nature and condition; and this appears to them so evident, that if they could not have discovered it themselves by unassisted philosophy, yet being once taught a thing so natural and undeniable, they no longer need the sanctions or the excitements of the Gospel to preserve them in the practice of it. They go on paying all decent respect to religion, because they feel its utility, and would not by their example impair its authority with those who need it more than they do. They discharge all their duties to society with exactness, avoid all immorality, and are proof against all the ordinary temptations of life; but they hardly think it a duty to keep up a communion with God, and a sense of their dependence on him. The worst of this error is, that it befals the best of those who are not wholly in the right; for it is one that may deceive even a good man, while what I have spoken of above as the opposite fault, can only be the sin of a hypocrite or a fool. There may be morality without piety, and it is even then of some value; but piety without morality is impossible. To pretend to love God, and yet to be unjust and uncharitable to man, is a wicked mockery. But the same reason which makes this so dangerous an error, gives some hope of correcting it; because those who are most liable to it, are those, to whom exhortation is most successfully addressed.

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In the first place then, if it were true that a perfect morality were the sole object of Christianity, still no morality can be sufficient without piety, because none can be secure without it. I know that honorable feeling is a high motive in many men's minds, and has produced acts of singular heroism and virtue; but yet without religion it is necessarily imperfect for want of an unvarying standard. The opinion of the world enters far more than is generally thought into the best man's notion of honour. Though we may look on it in ourselves as an independent and internal sense of what is right, and will do no wrong because we should despise ourselves if we did; yet I believe all this is conventional, and has its foundation originally in the opinions of others, and must finally look to them for its measure and rule. What profitable sense of honour would a man have in a desolate island? What security has he in society, that his own sense of honour would carry him through what would make him dishonored in the world? The custom of taking life for a trivial affront has been, nay, still is, thought honorable; but will any one pretend that his own heart and conscience approve it? yet the best of men not governed by religious feelings, have been driven to it by the fear of disgrace when their feelings recoiled in horror. And in what does this sense of honour differ from that, which it is pretended is sufficient for virtue? Can there be a stronger example than this of the necessity of piety, and the utter futility of all other sanctions of moral conduct? We may see by this how loosely that conscience swings, which is anchored on any thing but the positive command of God: there is no limit to the latitude to which a dependence on our own feelings of right or sense of honour will leave us. And let no man think that in time of temptation the positive command of God will be obeyed, unless he has been made the object of habitual contemplation and reverence.

It has been said, that every man has his price; and I believe it may be said with perfect truth of every one, who acts from any but religious motives. The purest worldly morality cannot withstand the highest worldly temptation. There is no reason why it should; for if a man reasons only as a being of this world, the greatest earthly good must be the strongest motive; and though he may be convinced that virtue is generally, even on earth, worth more than any thing for which it can be sacrificed; yet extreme cases may always be supposed, and will sometimes occur, when this rule will not, nay ought not to prevail. But when the motive is placed as much above all earthly things as a Christian's hope, what can be a sufficient temptation to lead one from duty? It is almost impossible to suppose a case when

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a Christian, if he had time to reflect, could be expected to fall. Besides, there are many minute and secret thoughts and actions, which a worldly morality disregards, but which go far to make up the character, although they appear little in action. Man has always such false confidence in his own principles and resolutions, that the mere moralist would indulge many dangerous habits of mind, secure of restraining them before they should break out into actions which he disapproved; while the Christian, perhaps equally vain-glorious in his own powers, would yet purify his thoughts, because he believes and feels that they are as subject to the view of God as his most open acts.

Another reason why we should add piety to our morality is, that it is the most noble feeling in which a human being can indulge. Much as we may love our fellow creatures, and labour from feeling and principle to do them good, we cannot but look on them always with pity and sometimes with contempt. I believe even the frailest of us sometimes feels the frailty of our common nature with something like disgust. And if we raise our views no higher than earth, if we are content to hold communion with man only, we give up the highest privilege of our mortal nature—that of sometimes soaring above it. Life, with all its labours and duties and pleasures, is so far below what we at *times* feel we were made for; so much beneath what we hope is our destiny; our conceptions of what might be, so far outrun any thing it is given us here to see or feel; that it is hardly to be conceived, that any one should voluntarily give up the contemplation of that Divine Nature which thus seems to draw us to itself. I should think the ambition of man would make him pious; that he would glory in holding communion with that Being who made him and all things, and who alone can fill his thoughts and satisfy his imagination. What can gratify the aspiring heart of man so much, as to make God his daily companion and guide, to do every act with reference to the will of the Almighty; to be able in doubt and difficulty to look to him for counsel and aid, and by this constant fear and obedience to feel, that, humble as he is, he is yet connected in some measure with the Greatest of all Beings? I know this feeling has been abused, and that enthusiasts have thought themselves so much the peculiar care of God, that he concerned himself about things relating to them, which ought to have been almost beneath their own notice. But there is little danger of this perversion; the mind must be miserably feeble, which thinks to approach the Supreme, not by raising its own views, but by bringing Him down to earth. This has been more often the trick of fanatics, than the honest mistake even of the weakest.

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I will mention one other reason for cultivating a pious habit of mind; it is the most common one, and perhaps therefore the best. Piety is the greatest and often the only solace in distress. There are situations occurring every day, in which all human reasoning and philosophy fall powerless before the hopelessness of misery, but there is not and cannot be imagined one, in which habitual piety is not almost a perfect relief. Compared with the prosperity of life, there are scenes of suffering that pass all names of difference; but what can be imagined to happen on earth that can depress the heart of one, who has been in the daily habit of walking with God; and looking forward with joyful hope to the happiness of eternity as the great object of existence? What affliction will not such a one think light in comparison? We can hardly look abroad and see one unhappy man, whom piety would not make contented and even happy. Is he poor? He trusts in God that he shall not be permitted either to perish, or to suffer more than he can bear. Is he sick? It cannot be long; God will raise him up, or take him away to a better world. Has he lost friends and family? They are not lost to him; he resigns them for a little while, and thinks of death only as a temporary absence from those he loved. These are feelings which triumph over the evils of life, and which no one can enjoy, who has not made God the object of his contemplation in his hours of health and happiness.

Piety is also the true and only secret of content. Is any one disappointed by the world? weary of its objects and pursuits? Is he one of those whom we sometimes hear complaining of the worthlessness of all things; who thinks his soul needs higher objects than any that are here presented to it, and looks with discontent on his own situation; and yet sees no other in the world for which he will labour or cares to exchange it? So miserable a state of mind is incompatible with piety. If such a man would learn what it is that cheers the weary christian, who knows as well as he, what is the worth of life, let him study the Bible. If he looks on this world as an end, instead of the means of reaching a nobler and better state, no wonder he finds it insufficient to his desire. It is man's nature to look forward to the future, and when all before him is within his reach, to find it of little value; it is so here for wise and great purposes; whether it will be so hereafter, we know not. It may be that we shall be changed in this respect when we are withdrawn from the low pursuits of earth, and shall be content with what we possess without needing the stimulus of hope. But it is more probable that this is an inherent and unchangeable property of the soul, and that in the future world we shall forever enjoy the pleasures

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of a hope that never disappoints and is never exhausted by possession. Space enough may be imagined to exist in that boundless world, for the human soul to be forever finding every thing as happy as it expected, and yet seeing a happier beyond. How vain is it then for an inhabitant of earth to look for content, without that hope, which probably will be a necessary part even of heavenly happiness? The objects of life have just value enough to lead us on from childhood to that age when we at once see their vanity, and can discover and understand how boundless is the prospect which opens beyond them. Here they should be no longer objects of pursuit for themselves, but only as necessary steps to reach what lies beyond; means of exercising those virtues and duties, which will prepare us for better things. When this hope is once firmly established, how cheerily will man go through the labours of life—disappointment can never reach him if this hope does not fail, because his real object does not depend on his success in life, but only on his endeavours; what seems to others a fruitless undertaking, he may feel to have been more useful and profitable to him, than the most triumphant success. Every human hope will sometimes desert us; the strongest passions of our mortal nature will sometimes fail, and leave us languid and inactive; avarice may be tired of accumulating, and ambition may loathe applause: but this cannot be exhausted in life, because its object and developement are beyond it. And this reason would be good, even if the infidel could make us doubt whether there be a heaven; for until we *know* there is not, this hope, even if it were in vain, would be better than any thing life has to offer. And I repeat that this hope is one that will never rise to comfort us in an emergency; but it must be cultivated by constant and daily piety, and a habit of measuring every action of life by God's commandments.

THE VALUE AND INFLUENCE OF TRUTH.

The value of correct principles is not sufficiently understood. Truth itself is not duly estimated. With many persons practice is understood to comprehend the whole of duty; a good temper and a blameless and beneficent deportment are thought to be all that is required. It is maintained that opinions are of little importance; that the decisions of the mind are not under our control; that we cannot but believe according to the evidence presented to us; and consequently are not responsible for our religious faith. Two remarks suggest themselves

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in regard to these sentiments. The one is, that in this, as in almost all similar cases, there is a mixture of truth and error. The other, that there is a constant tendency among mankind to go to extremes in opinions as well as in conduct. As with one sect of christians, a correct faith is represented as every thing; with others, who seem bent only on receding as far as possible from their opponents, it is counted as nothing. Neither of these statements is correct; perhaps the truth may lie between them, equally distant from each; and when the mists of prepossession and prejudice are cleared away, she will present herself in all her native beauty and splendour. Now often there are such angry disputes about her, that she wisely keeps at a distance from the combatants, lest she should be insulted and abused; and will be found far from the scene of contention in some calm retreat; where vanity and prejudice and passion can gain no admission; and where she receives only the honest, humble, and candid votary. We propose now to inquire into the value and influence of correct principles of religious belief. We may thence derive motives to make them a principal object of pursuit.

1. We remark first, that faith is in itself a moral exercise. It is not always accidental or involuntary. Our opinions and belief are to a certain degree in our power; at least, they often depend on circumstances, which are within our control, and consequently we are responsible for the result. No reflecting person can be insensible that knowledge depends on curiosity and inquiry; that if we would see, it is necessary that we should open our eyes; and if we would embrace a compresive prospect we must take an elevated station. Truth may be found; yet it must be sought; it is discoverable, yet not always visible; it is plain, yet not always obvious. The success of our inquiries will depend much on the manner in which they are prosecuted. We may be diligent or remiss in them; superficial or profound; faithful or partial. The result will be materially affected by the temper of mind, with which we engage in them. We must have a serious disposition to discover the truth. We must be willing to embrace it. We must become superior to the influence of private interests, which might oppose its reception; and of prejudices and prepossessions, arising from our connexions or situation in life, from popular sentiment and fashion, and an unworthy fear of the reproach of singularity; and many other circumstances, which might hinder our discernment or acknowledgment of the truth. Above all, our moral character has an important influence on our views of religion. Are we not likely to reject doctrines, which condemn our tem-

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per and conduct? Is the proud man willing to admit those truths, which inspire only humbling views of his nature and condition? Is the man, abandoned to his sins and engrossed by the pleasures of vice, ready to acknowledge those doctrines, which disclose an ultimate moral retribution, which bring no peace to the guilty conscience, and awaken only terror and distress? Does it not daily appear, that vice is the parent of doubt and unbelief; and that as men begin to yield to their criminal appetites and passions, they begin to look on the truths of religion with distrust; to consider them as questionable and uncertain; to multiply doubts respecting them; to overlook or make a wrong estimate of their evidence; to search with eagerness for suggestions, which oppose their authority, force, or application; and does not a vicious life very commonly lead to utter unbelief, as well as unconcern, in religion? On the other hand, is it not exemplified by constant observation, that if a man will do God's will, he shall know of the doctrine of Jesus, whether it were of God or whether he spake of himself? Do not the love and practice of virtue predispose the mind to the reception of a religion, which inculcates moral virtue as the great business and end of life? Is not a benevolent disposition inclined to the reception of doctrines, which inspire love to God and man? Is not a virtuous mind, self-possessed and enjoying the calm approbation of conscience, and capable of estimating benevolent and religious motives and principles, and, from its knowledge of itself, willing to think well of human nature, the best preparation for estimating the moral evidence of christianity; that is, the evidence arising from the moral character of Jesus, and the moral tendency and design of his religion; a species of proof, hardly less than irresistible, where it is weighed with due attention and by a mind capable of feeling its force. On all these accounts faith is a moral exercise. There are, it is plain, cases, in which belief is a virtue, and unbelief or error a sin. Where men are possessed of the ordinary capacity and means of forming opinions on religion, they are responsible for their opinions; and their belief or unbelief, the correctness or the falsehood of their religious principles is either a virtue or a vice, as far as it is the result of industry or negligence, of inquiry or indifference. As far as they may be affected by prejudices, which they might remove or counteract, or by their temper and course of life; or by other circumstances, which are within their control, these opinions have a moral character, and are proper subjects of moral retribution. It ceases to be unimportant what a man believes; his opinions as well as his affections must come into

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the account in an estimate of his moral worth; and may finally appear to his honour or shame, his triumph or condemnation.

II. We inquire next, what is the connexion between truth and virtue, and the influence of moral and religious principles on our temper and conduct? We answer that their influence is reciprocal; as virtuous conduct leads to correct principles, so correct principles lead to a virtuous and pious life. What on this subject are the suggestions of reason and experience?

Every kind of truth is valuable, because all truths have in some degree a common bond of connexion. The study and possession of truth invigorates and improves the mind. Truth and virtue, and, on the other hand, error and vice, are so closely connected with each other, and the intellectual faculty, by which we discriminate between truth and error, and the moral faculty, by which we distinguish between right and wrong, virtue and vice, are so intimately allied and so nearly resemble each other, that whatever improves the former, contributes in an almost equal degree to the benefit of the latter. As the intellectual discernment is quickened and strengthened, the moral discernment seems often to acquire acuteness and vigor. We remark farther, that the propriety of the decisions of the conscience, or the moral judgment, must depend greatly on the state of moral or religious knowledge; as the decisions of a judge are likely to be correct, other circumstances being equal, in proportion to his knowledge of the law by which our duties are regulated and our rights ascertained. Is it not true, if we appeal to experience, that in proportion to the improvement of mankind in the true knowledge of christianity, the sensibility of the conscience is increased; the moral discernment rendered more acute; men are accustomed to observe nicer shades of difference in moral conduct; the importance and obligations of virtue are more highly estimated; and a superior and constantly improving standard of moral duty and virtue is set up as the rule of life. We do not say, that the actual attainments of men in goodness are always in proportion to their intellectual improvement; but certainly whatever tends to enlighten the conscience, to quicken the moral sense, and to elevate the moral sentiments, must be favourable to virtue.

III. We inquire next into the more direct influence of religious principles on human conduct. This must be considerable.

We acknowledge that there are many moral and religious sentiments, which are not closely connected with practice; and many, about which there are warm contentions, of which it little concerns our virtue on which side our belief reposes. But there

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are others, which are of high moment, which are essential and closely connected with our virtue; and therefore, as far as our future condition has relation to our moral character, they relate to our salvation. No sentiment, if it deserves the name of sentiment, can be more loose and untenable, than that which regards the opinions and principles, which any one adopts on the subject of religion and morals, as of no moment or of comparatively trifling importance; which at once demolishes the partition between truth and falsehood, and gives to him, who walks in the blaze of christian light, no advantage over the man who feels and gropes his way in the darkness of pagan ignorance. How is the business of ordinary life conducted, and under what circumstances may men most securely calculate on success in the concerns of this world? Is it not by an application of the established principles of worldly wisdom and prudence to their affairs? Does faith furnish no impulse to their conduct? Do they make no calculation of chances and probabilities? Are they unaffected by hopes or fears; hopes of success or fears of defeat, arising from their own past experience, or the experience and observation of others, or from their acquaintance with the common course of human affairs? Why then is it, that the principles of religion, a subject which is in the highest degree interesting, and the hopes and fears which it inspires, and the calculations which are grounded on it, should not have a proportional influence on human conduct. We do not pretend that we shall find this proper influence of religion in those cases, where its truths are, it may be, professed, but at the same time regarded with indifference and unconcern; where they are acknowledged with an unmeaning assent, but where they are neither comprehended nor felt. This, alas! is the christianity of a large portion of the community; and with respect to any direct influence of religion on such persons, they might as well believe in Mohammed as in Jesus. But we refer to those instances, in which religion may be truly said to be believed; when men have as much confidence in the being of a God as they have in their own existence, and there is equal proof of the former as of the latter; as much confidence in the divine providence as in the regular succession of day and night, of summer and winter; as much faith in a final moral retribution as in the penalties of human tribunals overtaking those persons, who violate the laws of civil society. Then indeed the true principles of religion will have all the influence for which their advocates contend; and will be found the most powerful incentives and the most effectual security to virtue.

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When we consider the reason of the case, how can it be otherwise? It is impossible it should be without influence, whether a man has none or a serious belief in the being and providence of God; whether he considers virtue and vice, right and wrong, as mere names, or as real distinctions of the highest moment, immutably established by the moral governor of the universe; whether he regards himself and mankind as accountable or not accountable for their conduct; whether he believes that God has or has not had communications with his creatures; whether he regards Jesus Christ as a man a little more shrewd and a little wiser than his contemporaries, or as the appointed and inspired messenger of the Most High; his religion as merely a convenient and useful code of moral precepts, or as the authoritative instructions and precepts of the All-wise. We would not be wanting in candour towards any of our fellowmen; and it would fill us with regret to say what is unjust or untrue even of those, whose principles we regard with extreme dislike. Yet may we not ask, what is the basis of mutual confidence, except truth and integrity; but what security can you have of a man's truth and integrity, who discards the principles of religion; and what hold have you on their virtue who regard all actions as alike, and who, though perhaps they entertain a belief of a future existence, yet think that their conduct here shall not affect their condition in another life?

IV. Can it be likewise that our particular views of christianity should not affect our conduct or characters? Will religion be the same to us, whether we regard christianity merely as the result of circumstances ordinary and natural, or as taught by the immediate inspiration and confirmed by the miraculous interposition of God? Will it make no difference, whether we understand it to teach the future salvation and felicity of all men without regard to their characters, or as teaching an exact and impartial moral retribution, in which men will be left to the just consequences of their folly or wisdom, their vice or virtue? Will it make no difference, whether we regard God as an inexorable and unrelenting judge, vindictive towards his creatures, having no compassion on his frail and erring children, determined to execute the severest penalties of his law, crying aloud for vengeance and to be appeased only by the terrible sufferings and death of the kindest and holiest being, who ever appeared on earth, his own son; or whether we regard him as the father and friend of his creatures, proffering his free forgiveness on their repentance, inviting them by every affectionate motive and entreaty to virtue and happiness, and assuring them of his aid and blessing on their sincere endeavours to do his will? Will it have

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no influence whether we regard God as an arbitrary sovereign, partial towards his creatures, and capriciously selecting a few of his human family for happiness, without regard to their moral character, and as capriciously, and with as little reference to their endeavours or attainments, forming the rest of mankind expressly for, and arbitrarily consigning them to eternal misery and wretchedness; or as merciful and impartial to all his offspring; regarding all with equal tenderness and love, and proffering freely to all, if they will accept them, the richest blessings to which they can aspire; making happiness the necessary result and natural consequence of moral character; punishing never for the sake of punishing, but with the most merciful designs; and rewarding men according to their use and improvement of the talents committed to them? Are not these views in the one case adapted to inspire only hatred and terror towards God, and to incline us to reject a religion, which professes to come from heaven, and represents the character of the Supreme Being as more odious than that of any human tyrant, and to feel, from principles of natural conscience, that such a doctrine could never have proceeded from the Author of Nature and Providence; and in the other case, are they not adapted to produce reverence, love, gratitude, and confidence towards our Heavenly Father, to render his service a delight, to fill us with benevolence towards our fellow men, with complacency in their virtue and success, and to dispose us to look forward with delightful anticipations to the complete development of the divine plans in regard to the human race.

We acknowledge that among those, who have held views, which we deem most erroneous, there have been many persons of eminent goodness and piety; indeed there are few cases in which men have the hardihood to follow out such principles in their true consequences; and it often happens, that they are not perfectly comprehended; or not sincerely believed; or they are so commixed with other sentiments, that their force is not felt; or other circumstances, operating even without the knowledge of the individual himself, have served to counteract and destroy their influence. So among those who have disbelieved or doubted the truth of, christianity, not among those, who oppose, revile or ridicule it, there have been men remarkable for their integrity, and kindness, and exemplary lives; and we can never cease to lament, that there should be found persons of such character who, through ignorance or false views of the religion, or an unhappy and irremediable bias and prejudice, or an unaccountable perversity of judgment, should remain neutral in the cause of human virtue, improvement, and consolation; or be un-

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able to lend it their avowed and earnest aid; but notwithstanding these individual exceptions, experience proves, that the principles which man adopts, have a considerable and direct influence on his character and life. We do not assert that they determine his moral character; but that they have an important influence. The human character is subjected in the world to various circumstances of moral influence; and truth and error are far from being the least powerful. Error leads to sin and truth is in a high degree conducive to virtue.

It will be found, and after the acknowledgment which has been made, it will not be deemed uncandid to say, that the false views of christianity, to which we have referred, have actually the effect on the character which we should expect them to have. Infidelity and scepticism tend to vice; looseness of principles produces looseness of morals; and an instance can hardly be found, in which profligacy of life has not been accompanied with unbelief, and a virtual, though perhaps seldom an avowed, atheism. In innumerable cases of vice the axe has been laid at the root of the tree; the religious principles early instilled into the mind have been first demolished; and not till these have been either effectually removed or shaken, has the corruption been able to make any considerable progress. If the history of men could be thoroughly known, it would be discovered that the doctrine of natural depravity has served to many as an apology for their sins; that the sentiment that man could do nothing for his own salvation has induced many to do nothing in the way of their moral improvement; and that the sentiment that human virtue has no worth, has made many persons quite worthless. The doctrines of fatalism and the necessity of human actions have had the most pernicious tendency on the morals of men, have removed all sentiment of responsibility, a most effectual guard to human virtue, and often led to the most dreadful crimes. On the other hand, correct principles of morals and religion form the only certain basis of a virtuous character, the best security against temptation, and a sure guide to whatever is excellent and useful.

We are bound then to regard with the utmost care the principles which we adopt. We should shun error as we would shun vice. We should look upon those who would corrupt our religious sentiments as the worst enemies of our virtue, and as aiming to introduce a moral poison into our system, which must effectually diffuse itself through the constitution. We should endeavour continually to learn more and more of the truth, and to understand the character of the religion, which claims our confidence as a perfect rule of life, and an infallible guide to honour and felicity.

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Parents cannot too assiduously watch over the trust, which God has committed to them, and which he will require under the most solemn penalties at their hands. Let them beware lest the susceptible mind of youth should be infected with the virulence of corrupt sentiments; and let them be assiduous in their labours, that, so far as depends on them, the minds of their children may be early imbued with those principles, which form a sure foundation of respectability, usefulness, and happiness. Let those who give a tone to public sentiment, vigorously withstand the circulation and influence of opinions, which are false, and prejudicial and destructive to human virtue. Let them cherish with extreme solicitude those principles which lie at the foundation of social order and happiness. Let them feel that these are the strongest motives to learn the true character of that religion, which presents itself as the best friend to human virtue, and to individual and social welfare. Its truths are infinitely important; and when understood, felt, and conscientiously applied, they confer inexpressible dignity and excellence on the human character; they prove the medicine and balm of life; and if they could have their full influence, they would transform mankind into angels of light, render earth a paradise, and leave us little else to ask of God than that immortality below, which is revealed to our faith and hopes beyond the grave.

REMARKS ON A MATHEMATICAL ARGUMENT FOR TRINITARIAN DOCTRINES.

FOR THE CHRISTIAN DISCIPLE.

A WRITER in a recent number of the Christian Observer, (May, 1821,) undertakes the defence of certain reputed *mysteries of revelation, which have been said to involve contradictions and impossibilities*, by an argument drawn from the science of the mathematicks. "How can the *Divine Being exist in three persons? How can God and man be one Christ? &c.*" "To these questions," the writer remarks, "it will be time enough to reply, when we are informed, how many apparently contradictory propositions in science are reconciled; how, for example, space can be proved ever divisible, and yet it be proved that no straight line can be drawn from the tangent point dividing the space between the circumference of a circle and a line touching it; how again two lines, the assymptotes of curves for instance, may be always drawing nearer to each other, yet never meet; with many other illustrations."

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I have seen the argument stated in various shapes in the writings of the orthodox, and I should think from the frequency with which it is adduced, that a good deal of stress is laid upon it. But the answer is really extremely easy, and, it appears to me, perfectly satisfactory.

1. I deny, first, that there is any proper analogy between theological propositions and those of the mathematicks. The latter, as is well known, admit of being proved by demonstration, a species of evidence which forces conviction on every mind capable of appreciating it. Whoever should undertake to deny the truth of either of the propositions contained in the above extract; or of any other propositions which are susceptible of demonstration, however wonderful, or even apparently contradictory they might be; would convict himself of an entire ignorance of the subject. But the case is widely different with the doctrines of the christian revelation. For I suppose no one will contend that even the general truth of Christianity is susceptible of *demonstrative* proof. The evidences are sufficient to produce conviction in every fair and unprejudiced mind. But they do not amount to demonstration. They are not connected together like the successive steps in a complete demonstration. On the contrary, they are drawn together from various sources, which are perfectly distinct and independent of each other, so that it requires no inconsiderable study and pains to estimate their collected weight. According to the different circumstances in which the inquirer may be placed, and the disposition of mind which he brings to the subject, the evidences of Christianity may produce any degree of belief, from the lowest presumption to the highest moral certainty. Nor is this all. Admit that Christianity is true; it does not necessarily follow that all and every part of those writings which are found in the New Testament, have the sanction of divine authority. The evidence of the genuineness of different portions of the Christian writings may be extremely various. Every theological student is aware that some books of the New Testament are supported by stronger evidence than others; and that of none does the evidence amount to mathematical certainty. But admit that each book is genuine and authentic, and properly belongs to the Canon of Scripture; it does not follow that the received text is immaculate, that every verse and every term is precisely as it stood when it proceeded from the pen of the Evangelists and the Apostles. Or, should this be admitted, it remains to be considered whether the authorized English Version of the Scriptures is in every instance faithful to the original.

It were easy to bring examples in illustration of these remarks. Thus I might say, that, with the most perfect conviction of the

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truth of the Christian Revelation, many writers of eminence have doubted of the genuineness of several of the Apostolical Epistles;* that many more have rejected particular texts and terms as unquestionably spurious; and that no scholar claims for the Authorized English Version an entire exemption from error.

It appears then, that no doctrine of Scripture, however well supported, bears any analogy to mathematical truths; that even should it be enunciated in direct and intelligible terms, it would not force every man's assent like one of the propositions of Euclid, about which there can be no dispute; since it may be found in a book or passage of doubtful authority, or may derive its support from an obvious mistranslation.

2. But this is not all. It is not necessary to resort to this argument in order to show that the doctrines in question derive no support from the analogy to which I have referred. I will admit for the sake of argument, that the general truths of Christianity and the genuineness of the several books of the Old and New Testament, rest on evidence as certain as mathematical demonstration. Still the question recurs as to those particular propositions. What is the evidence on which *they* rest? Do you show by incontrovertible proof that they are contained in these books? If not, if you cannot absolutely *demonstrate* them, the argument from mathematical analogy is weakness itself. "How," asks the writer, "can the Divine Being exist in three persons? How can God and man be one Christ?" It seems to be admitted that no solution can be given. None is even attempted; and the writer would have his reader infer, that they have nothing to do but to receive those doctrines with implicit faith, while he labours to convince them that the apparent contradiction and impossibilities which they involve, need give them little concern, so long as there are propositions of a similar character in the mathematicks which admit of satisfactory proof! It is just like requiring a mathematician to receive a problem in spherical astronomy, which has never been demonstrated, on the ground that he has seen a satisfactory demonstration of one in geometry, apparently as difficult.

Look at it attentively for one moment further.—Here is one proposition:—*The Divine Being exists in three persons.* It is a mystery. It appears to involve a contradiction or an absurdity. —Over against this is placed one borrowed from the science of the mathematicks:—*Two lines of a particular description continu-*

* Such are the Epistle to the Hebrews, the Epistle of James, the second of Peter, the second and third of John, the Epistle of Jude, and the Revelation. "These," says Dr. Lardner, "should be allowed to be publicly read in Christian assemblies, for the edification of the people, but not be alleged as affording alone sufficient proof of any doctrine."

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ally approach each other, yet if produced ever so far will never meet. This too it must be admitted seems somewhat paradoxical; and one unskilled in the mathematicks may be tempted to pronounce it at once absurd or impossible. Yet this proposition is susceptible of the most satisfactory proof. The truth of it is as evident to the mathematician, as that of one of the simplest propositions in Euclid. But can this be said of the doctrine of the Trinity? Where is the unquestionable proof of that doctrine? In what part of the Old or New Testament do we read that the Divine Being exists in three persons? Let him, who would avail himself of this argument, point to the very chapter and verse in which the doctrine is clearly contained. Who will pretend that such a passage can be found?—No one;—the doctrine is but an *inference* at the best. The term *trinity* is not a scriptural term. As Calvin justly says of it: *It is barbarous, insipid, profane, a human invention, grounded on no testimony of God's word; the Popish God, unknown to the prophets and apostles.* The text which bears the most striking resemblance to the doctrine (1 John v. 7.) is rejected as spurious by learned trinitarians themselves. There is no other which has the appearance of being an enunciation of it. And yet its evidence is set by the side of mathematical demonstration, and we are told that it will be time enough to reply to the question, *How can the Divine Being exist in three persons?* when we are informed how many apparently contradictory propositions in science are reconciled; how two lines, the assymptotes of curves for instance, may be always drawing nearer to each other, yet never meet."

The case stands thus:

On the one hand, a paradoxical proposition in mathematicks, which is demonstrated to be true.

On the other, a paradoxical proposition in theology, which is incapable of *demonstration* from the very nature of the subject, and which possesses only a disputed and uncertain share of that kind of proof of which it is susceptible.

And it is gravely said, that we are not to question the latter, because we cannot question the former!

To the question then, How can the Divine Being exist in three persons? I would reply at once, that I cannot tell; and further, that I cannot find that the Scriptures authorize the use of such language in reference to the One Jehovah. And I should do it with a great deal of confidence, fully persuaded as I am that the doctrine in question is not from God, but a human fabrication. And I should make the same reply to the question which follows: *How can God and man be one Christ?* I find nothing of the kind revealed in the Bible. I do not believe the

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doctrine, simply because I do not find it so revealed. I will not reject this or the other, because they are *mysteries;* but because they are not doctrines of the Bible. Prove to me that they are a part of Divine Revelation, and I will receive them with implicit faith; and where I cannot understand, I will be humble and adore. And who would not receive as true, what he believed to be a part of the word of God? If there be any so audacious; any who would dare to reject a doctrine, which they knew to be a part of the Christian system, believing that system to be divine, I will freely admit, that they can have no just title to the name of Christians, and that they merit the reproachful epithets, which are so lavishly bestowed on reputed heretics. Rational Christians are charged with rejecting certain doctrines solely because they are incomprehensible. Nothing can be more false and injurious. The Bible they receive with reverence and gratitude, and they are anxious to understand its heavenly contents. They believe *all* that they find clearly revealed; and they hold that all is clearly revealed, which it is absolutely necessary to know. But they choose to believe on the evidence of personal examination, not on the authority of other men. They refuse to call any one Master, but Jesus Christ. Him they are willing to follow. They believe in him as the way, the truth, and the life; a Teacher sent from God, who taught therefore with an authority, from which there is no appeal, and which it is a mark of the most dangerous presumption to question or deny.

N. H.

ERRATUM.

Ma. Editor—As the interesting "Life of the late Rev. Joseph Mottey," in your last Number, may have excited renewed attention to the Hymn of Sir J. E. Smith, printed in the Number for March and April last, which suggested the subject of the sermon preached by Mr. M. a few days before his death, I think it proper to notice an important typographical error in the third line of the second verse.

For

'One thought shall every *thought* remove,'

Read,

'One thought shall every *pang* remove.'

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MISCELLANEOUS COLLECTIONS.

FROM BURNET'S LIFE OF SIR MATTHEW HALE.

He had a generous and noble idea of God in his mind, and this he found did above all other considerations preserve his quiet. And indeed that was so well established in him, that no accidents, how sudden soever, were observed to discompose him: of which an eminent man of that profession gave me this instance. In the year 1666, an opinion did run through the nation that the end of the world would come that year. This, whether set on by astrologers, or advanced by those who thought it might have some relation to the number of the beast in the Revelation, or promoted by men of ill designs to disturb the public peace, had spread mightily among the people; and judge Hale going that year the western circuit, it happened that as he was on the bench at the assizes, a most terrible storm fell out very unexpectedly, accompanied with such flashes of lightning, and claps of thunder, that the like will hardly fall out in an age; upon which a whisper or rumour ran through the crowd, that now was the world to end, and the day of judgment to begin; and at this there followed a general consternation in the whole assembly, and all men forgot the business they were met about, and betook themselves to their prayers: this, added to the horror raised by the storm, looked very dismally; insomuch that my author, a man of no ordinary resolution and firmness of mind, confessed it made a great impression on himself. But he told me, that he did observe that the judge was not a whit affected, and was going on with the business of the court in his ordinary manner; from which he made this conclusion, that his thoughts were so well fixed, that he believed if the world had been really to end, it would have given him no considerable disturbance.

FROM FOSTER'S ESSAY ON POPULAR IGNORANCE.

It is grievous to think there should be a large, and almost perpetual stream of words, conveying crudities, extravagancies, arrogant dictates of ignorance, pompous nothings, vulgarities, catches of idle fantasy, and impertinences of the speaker's vanity, as religious instruction, to assemblages of ignorant people. But then, how to turn this current away, to waste itself, as it de-

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serves, in the swamps of the solitary desert? The thing to be wished is, that it were possible to put some strong coercion on the *minds*, (we deprecate all other restraint,) of the teachers, a compulsion to feel the necessity of information, sense, disciplined thinking, the correct use of words, and the avoidance at once of soporific formality and wild excess. There are signs of amendment, certainly; but while the passion of human beings for notoriety lasts, (which will be yet a considerable time,) there will not fail to be men, in any number required, ready to exhibit in religion, in any manner in which the people are willing to be pleased with them. *The effectual method will be, to take the matter in the inverted order, and endeavour to secure that those who assemble to be taught, shall already have learnt so much by other means, as to impose upon their teachers the necessity of wisdom.* But by what other means, except the discipline of the best education possible to be given to them, and the subsequent voluntary self-improvement to which it may be hoped that such an education would often lead?

[The following poem is by Wordsworth. It is from a collection of his poems not very common in our country, and will, therefore, probably be new to most of our readers. Its principal fault is in making the character of the warrior, a character not the most interesting to a moral or religious man, that to which its author applies his principles of conduct, and maxims of life. But it is notwithstanding a poem of uncommon power, and written in a fine sustained tone of high moral feeling.]

CHARACTER OF THE HAPPY WARRIOR.

Who is the happy Warrior? Who is he
Whom every man in arms should wish to be?
—It is the generous Spirit, who, when brought
Among the tasks of real life, hath wrought
Upon the plan which pleased his childish thought:
Whose high endeavours are an inward light
That make the path before him always bright:
Who, with a natural instinct to discern
What knowledge can perform, is diligent to learn;
Abides by this resolve, and stops not there,
But makes his moral being his prime care;
Who, doomed to go in company with Pain,
And Fear, and Bloodshed, miserable train!
Turns his necessity to glorious gain;
In face of these doth exercise a power
Which is our human nature's highest dower;

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Controls them and subdues, transmutes, bereaves
Of their bad influence, and their good receives;
By objects, which might force the soul to abate,
Her feeling, render'd more compassionate!
Is placable, because occasions rise
So often that demand such sacrifice;
More skilful in self-knowledge, even more pure,
As tempted more; more able to endure,
As more exposed to suffering and distress;
Thence also more alive to tenderness.
'Tis he whose law is reason; who depends
Upon that law, as on the best of friends;
Whence, in a state where men are tempted still
To evil for a guard against worse ill,
And what in quality or act is best
Doth seldom on a right foundation rest,
He fixes good on good alone, and owes
To virtue every triumph that he knows:
—Who, if he rise to station of command,
Rises by open means: and there will stand
On honourable terms, or else retire,
And in himself possess his own desire;
Who comprehends his trust, and to the same
Keeps faithful with a singleness of aim;
And therefore does not stoop, nor lie in wait
For wealth, or honours, or for worldly state;
Whom they must follow; on whose head must fall,
Like showers of manna, if they come at all:
Whose powers shed round him in the common strife,
Or mild concerns of ordinary life,
A constant influence, a peculiar grace;
But who, if he be called upon to face
Some awful moment to which heaven has join'd
Great issues, good or bad for human-kind,
Is happy as a Lover, and attired
With sudden brightness like a man inspired,
And through the heat of conflict keeps the law
In calmness made, and sees what he foresaw;
Or if an unexpected call succeed,
Come when it will, is equal to the need.
—He who, though thus endued as with a sense
And faculty for storm and turbulence,
Is yet a Soul whose master bias leans
To home-felt pleasures and to gentle scenes;
Sweet images! which, wheresoe'er he be,
Are at his heart; and such fidelity
It is his darling passion to approve:
More brave for this, that he hath much to love:

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'Tis, finally the man, who lifted high,
Conspicuous object in a Nation's eye,
Or left, unthought of, in obscurity.
Who with a toward or untoward lot,
Prosperous or adverse, to his wish or not,
Plays, in the many games of life, that one
Where what he most doth value must be won;
Whom neither shape of danger can dismay,
Nor thought of tender happiness betray;
Who, not content that former fame stand fast,
Looks forward, persevering to the last,
From well to better, daily self-surpast:
Who, whether praise of him must walk the earth
For ever, and to noble deeds give birth,
Or he must go to dust without his fame,
And leave a dead unprofitable name,
Finds comfort in himself and in his cause;
And, while the mortal rust is gathering, draws
His breath in confidence of Heaven's applause;
This is the happy Warrior; this is He
Whom every man in arms should wish to be.

SONNET.

FROM 'POEMS BY ONE OF THE FAMILY CIRCLE.'

How oft beneath his blest and healing wings
  He would have gather'd me, and I would not!
  Like a weak bird, all heedless of my lot;
  Perverse and idle in my wanderings.
Now my soul would return, and trembling brings
  Her wearied pinion to its wonted rest;
  And faint with its short flights and flutterings
  Would seek a refuge in its parent breast!
O Father! in thy mercy shelter me,
  For I am worn with mortal miseries;
  My dark and earth-entangled spirit free,
And plume it to ascend its native skies;
  With loosen'd wing to thy high rest to soar,
  And never to desert its mansion more!

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REVIEW.

ARTICLE I.

An Attempt at a Scriptural Statement and Defence of the Doctrine of the Trinity, in consistency with the Unity of God. By Joseph Field, Pastor of a Church in Charlemont. 12mo. pp. 234. Greenfield, printed by Denio and Phelps.

This little volume is deserving of public attention, and of the public favour, for several reasons. It appears to be the work of a man of a discriminating mind, of no small degree of comprehension, and who seems, from this publication, to have allowed himself to think with freedom and independence,—unincumbered with system, and undeterred by the fear of coming to unpopular results. Every attempt of such men to place commonly received doctrines of religion on a better foundation than they have usually stood, to explain, illustrate, and render them more intelligible, to modify, and give them a more rational form: or to show, that they are not doctrines of christianity, but its corruptions;—is entitled to consideration and to the gratitude of the christian community. Especially ought we to respect a man, who is ready to do this upon a subject, on which much public feeling is excited; at a time, when powerful influences are exerted to check the spirit of inquiry, and to intimidate those, and prevent their expressing their doubts and their convictions, who, unable to receive a doctrine, which they cannot understand, and which seems to them absurd and impossible, have been honestly seeking an intelligible faith; and in a section of the country, where the spirit of intolerance has fixed its head quarters, and where memorable examples of its power and its vengeance are presented all around him. A man who, with Deerfield, Hadley and Pelham under his eye, and with a knowledge of the hostility with which such men as Willard, Huntington, and Bailey are to be pursued, for daring to think for themselves, and to express what they think; yet is not restrained from exercising the right, which God gave him when he gave him

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reason, and performing the holy duty imposed upon him by his Christian faith, and his profession as a teacher of *his* religion, who allows him to call no man on earth his master;—a man thus intrepid is entitled to no common share of the respect of christians.

The book which has attracted our attention, has other claims also of an intrinsic nature. Besides being written with great independence of mind, without reference to any prevalent system, and apparently with a single aim at what is true, and with a catholic spirit, which does not forget the rights of others in asserting its own; besides this, it is composed by one who has thought closely and connectedly upon the subject about which he writes; has viewed it upon all sides; and has endeavoured to form a complete system, intelligible and consistent with itself in all its parts, and drawn from the obvious meaning of the Holy Scriptures.

In forming his system, the author sets out with the Unity of God in its most proper sense, as an undoubted doctrine of revelation as well as of reason. This unity implies one distinct intelligence, one individual consciousness. To say, therefore, that there is more than a single, individual, distinct intelligence in God, would be to deny his Unity: so would it also, to represent the Godhead as consisting of persons, so separate and distinct as to enter into covenant with each other, by forming mutual engagements, and taking upon themselves separate offices. It would be contrary, again, to the unity of God to affirm of him, that in his nature there exists from eternity a society, which is the basis of that sort of happiness, which is the most delicious, and the most congenial with intelligent and rational existence. It would, once more, militate against the unity of God to represent a trinity of persons in his undivided nature, each performing works peculiar to himself, just as the individuals of a community have their several and separate tasks to fulfil, or as the officers of government restrict themselves each to his respective department, and to the duties pertaining to it.

'When we are told,' says the author, with great clearness and force, 'that the second person in the trinity, who is God, executes the work of redemption, and that this branch of universal providence does not belong to either of the other persons; the question almost insensibly obtrudes itself, can the one, who is inactive, be the same being with him, who acts. Or can human ingenuity make any other than an express contradiction of it, when it is said, that he who sanctifies the heart, as his peculiar work, and he who does not, are one being?—If personality should be resorted to as a refuge in this difficul-

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ty, making the difference applicable to persons and nothing else; what would it avail? Is there any thing intelligible in this expedient to free the subject from embarrassment? It is clear that there is not; and one might as easily produce conviction by an effort to show, that three distinct beings may be one; as by endeavouring to prove, that three persons may have distinct parts to act, and this not interfere with unity of being.'—p. 31.

Having shown, in the first chapter, that in several points of view, the doctrine of the Trinity, as it is usually understood and explained, is inconsistent with the scriptural and necessary unity of God; the author proceeds in the second and following chapters to a distinct and minute exposition of his own views of the several parts of the subject. Of this our limits will admit of giving but a very brief and imperfect sketch. It will be done as far as possible in the author's own words.

It does not appear, he thinks, that independently of revelation, any just conceptions of the Deity would have been attainable; so that we are indebted to the mystery of godliness, the manifestation of God in the flesh, in the person of his Son,—of him, who was Immanuel, or God with us,—for all that knowledge of God, by which he becomes an object of our regard, reverence, and adoration. He endeavours to show, that in manifesting the Deity to men, he acts not as personally the Supreme God, but by a delegated power and authority. He is thus the Creator of the world—God having created all things by Jesus Christ. He is also a Mediator between God and man,—not as an intermediate being, of a larger capacity and higher rank than man; but as participating in both the divine and human nature, and uniting divinity and humanity in one person.

But Jesus Christ had not only divinity and humanity united in his person, as the Mediator; he had also a pre-existent created, as well as uncreated, nature. It is in this *created* nature, in which he existed before any other being was brought into existence, that he is styled the 'first born of every creature.' It is in this, too, and not in his divine nature, that he is the 'image of the invisible God.' Yet this finite created nature could become the image of the invisible God only by the whole fulness of the Godhead dwelling in it. This divinity, not a part but the whole of it, he must possess in himself; which will give a specimen of an uncreated and a created nature united in one person. Thus 'in him dwelt all the fulness of the Godhead bodily;' and it 'pleased the Father that in him all fullness should dwell.'—There can be no ground to object against this, our author thinks, as a union of two natures in one person; and that this took place before the creation of the world—alluded to Heb. i. 2.

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'Christ then is possessed of a created, intelligent nature, produced into being by that divine efficiency, which is itself unproduced, eternal, and Almighty, and the first of creatures in the order of time, in extent of capacity, and in brightness of glory. With this intelligent nature Godhead unites itself, and makes it a medium through which divinity adapts its glorious attributes and operations to the perception of those, who cannot look upon Godhead only as presented under some definite and intelligible form. A being is thus constituted, who is the image of the invisible God, not God himself, whose nature is absolutely without boundaries and undefinable; and yet comprising the whole of Deity .... The eternal God, whom no man hath seen or can see, is thus revealed to us in the person of the Mediator, who is the image of the invisible God, because in him dwells the fulness of the Godhead bodily.'—p. 62

In this complex nature, some things may be affirmed of the Mediator, in relation to his divinity, which are inapplicable to him in other respects. On the other hand, that may be ascribed to him, which can in no manner be true of the Deity. Thus the Father in the Son may know, what the Son as a man, or as a creature of the Father, does not know.

The mediation of Christ relates not to men only, but also to the holy angels, who might need as much as mortals, a sensible manifestation of the Deity. In his intercourse with them, that is, the angels, he is supposed to have inhabited a spiritual body like theirs, as when he came to appear on earth, it was in human form, in fashion as a man, and with all the properties of a man. Our author supposes this power of appearing in bodies of a different nature, not peculiar to Jesus Christ. He thinks there is no absurdity or improbability in the thought, that a messenger from heaven to earth should suddenly pass from a state of body purely etherial, to what is corruptible and gross, that he might be fitted to converse with mortals, and, having finished his sojourn below, revert to his former state. This he supposes took place in the messengers sent to Abraham and to Lot; and in the several exhibitions of our Saviour after his resurrection; as for example, when he appeared suddenly standing in the midst of his disciples, the door being shut.

Our author endeavours to show, that it was Christ, in the character of Mediator, and as an angel from heaven in the garb of a mortal man, who often appeared to men on earth prior to his birth at Bethlehem. It was he, with whom Adam communed in the garden, who appeared to Jacob in his return from Padanaram, who met Abraham in the person of Melchisedek, who appeared to Moses in the burning bush, who was the captain of the Lord's host, and the angel that conducted the Israelites in

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their wanderings through the wilderness. It was the same person, who thus appeared under the former dispensation, as Jehovah, the angel of Jehovah, in whom the Godhead resided; who was afterward born into our world of the virgin Mary, having the same complex existence before as after this event; with this only difference, that before, it was angelic, or heavenly, just so far as it was afterwards human or earthly. And it is the same person, who is constituted Lord of the Universe, not in his attributes and prerogatives, as the infinite and eternal God, but in his finite and created nature. It was the same nature, which humbled itself to appear in fashion as a man, and in the form of a servant, that was afterwards highly exalted, receiving a name that is above every name.

Our author is equally dissatisfied with the common Trinitarian theory with respect to the Holy Spirit, and thinks, with many, that it has insuperable difficulties. Instead of being a distinct person in the Unity of the Deity, he thinks it is a distinct agent or being,—employed in highly important offices, having a created as well as an uncreated nature, like the created and uncreated nature of Christ, making a complex person.

His whole notion of the Trinity is thus expressed;—

'We have found God sometimes denominated the Father, represented as one being, and one person. We have also found the Son of God, in some respects distinguished from God, and, thus far, the subject of a personality, in which divinity is not involved; and, in addition to this, so united to the divine nature, expressed by the Father's dwelling in him, as to be personally identified with the Father, according to his own saying, He that hath seen me hath seen the Father. Here then are two distinct persons, not both divine, though both united in one, who is the Son of God; the Father uncreated, united with the Son produced to make a complex person. We have, furthermore, found the Holy Spirit a complex person, constituted, like the Son, by the indwelling of divinity in a created spirit. God the Father in whom all divine personality exists, dwells in the Son and also in the Spirit; so that the Son is truly denominated God through the personal indwelling of the Father in him, and the Holy Ghost has the same honours upon the same footing. The Trinity, upon this plan, is no other, than the divine nature, which is the first person, the created nature of the Son of God, the second, and the created nature of the Holy Spirit, the third.'

After distinctly stating and explaining and defending at large his own views of the doctrine of the Trinity, the author offers his objections to that form of the doctrine, which it seems to be assuming at the present time; passing by as obsolete, those explanations of the doctrine and modifications of it, which, though

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formerly relied upon, have given place to that form, which it has now taken.

The first objection is, that it contradicts and destroys itself; first, by professing to owe all its support to express revelation, and then by declaring it impossible that it should be revealed. The second is, that it has recourse for support to a flagrant abuse and perversion of language, by applying definite terms to an indefinite, or undefinable subject.

These objections are urged with force, and the reader will probably think in a satisfactory and conclusive manner.

They are suggested, it will be perceived, by that scheme of the Trinity, which is adopted by Professor Stuart in his late publication on the subject, which rejects the use of the term *persons*, and prefers that of *distinctions* in the Deity; on the ground, that the term *person* is not applicable in its usual sense. Or if the term is retained, professes to use it, not according to its ordinary acceptation, nor in any sense that is capable of being defined, or understood.

'Those with whom I am arguing,' says our author, 'admit that *there are not three persons in the Godhead, in the ordinary sense of the term.* But they plead, that there is no reason for wholly discarding the term, since a better is not to be found. "It has always," says *Mr. Stuart*, "been a conceded point, that in the discussion of difficult subjects or the statement of them, terms might be used aside from their ordinary import."—Allowed; but was it ever conceded that a man might vary a term from its ordinary or received sense, without defining the sense in which he would be considered as using it? If such a latitude might be taken, I see not how it would tend to render a difficult subject less difficult, &c. But it seems, if we would be orthodox Trinitarians, we must not apply the term *person* to the Godhead in the ordinary sense, nor in any other that is known, or capable of being defined; for the subject is no other than an indefinable distinction, to express which by definite terms, or in other words, by terms of any meaning, would be just as absurd, as for Paul to have gone on, and told the Corinthians what were those *unspeakable* words, which he heard in Paradise.'

How far the writer has succeeded in the design of relieving the doctrine of the Trinity from the great difficulties and objections, to which it was liable in every form and under every modification in which it has appeared, and in presenting it in a rational and scriptural light, different opinions will be entertained. Trinitarians, whose faith has not yet been disturbed, by the inquiring spirit of the day, will probably consider it, as it undoubtedly is, an entire abandonment of the most essential part of the doctrine. They will revolt from the notion of a Trinity so con-

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stituted, and will think it little short of impiety to apply the term to three distinct beings, so unequal and dissimilar as finite and infinite, created and uncreated. They will think the name but ill preserved, where the essence of the thing is given up. And some, who, together with the doctrine of a Trinity, have been willing to give up the name also, will not improbably have been led to very different speculations on the subject, and think the scheme here offered pressed with difficulties scarcely less formidable, than those with which that is embarrassed which they have found themselves compelled, by the remonstrances of reason and the clear voice of Scripture, to abandon. Nor ought our author to be surprised or disappointed, should this be the case; should there be few, who are ready to fall in entirely with his views, however they may admire the spirit of freedom and independence with which he has been led to them, and respect the talents with which he has been able to explain and defend them, and admit the irresistible force of the arguments, which he has employed against the commonly received opinion upon the subject. With that freedom of mind with which this respectable writer seems to have engaged in these inquiries, and rejecting as he does, the popular doctrine, because it is unintelligible and therefore incredible; he cannot fail to perceive, that the doctrine which he has substituted for it, though relieved from some of the absurdities with which the other is charged, is yet embarrassed by others of a similar kind. That single and deliberate pursuit of what is true and intelligible, which has carried him so far, cannot fail to make him perceive the necessity of proceeding further. And he will see, that all the considerations which he has urged with so much force and justice against the notion of 'three distinct independent persons in one God,'—may be urged with something of the same propriety, against the notion of two or three distinct natures, so different as finite and infinite, created and uncreated, constituting 'one complex person, that is, one single consciousness, one agent, one being.' We have no doubt that the author has perceived, and is fully aware of this difficulty, and that he has a solution of it, with which his own mind is at present satisfied. But we are far from believing that a mind so open to the light of truth, so capable of perceiving the whole force of an objection, and so ready to follow the evidence of reason and scripture, as we are induced, by the specimen before us, to believe his to be, will continue to rest satisfied long with any solution, of which we can imagine the subject to be capable. The writer, we are sure, will not be offended nor hurt at these intimations. We make them with feelings of the greatest respect and good will; welcoming him cordially

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as a fellow labourer with ourselves in the cause of truth, and in the free and fearless investigation of the meaning of the sacred scriptures; and not doubting that he is one, who believes with us, that more light is yet to be thrown upon those holy writings, —that they are destined to be yet better understood, and that in all our researches to promote this great end, it becomes us to express with freedom and plainness the results to which we are led, to bear with patience the different views of others, and to be thankful for any hints they can throw out, by which we may be led to correct and improve our own system of faith.

ARTICLE II.

The Church of Christ; a Sermon preached on the day of monthly communion, at the Second Independent Church, in Charleston, S. C. By SAMUEL GILMAN. Charleston: Duke & Browne. 8vo. pp. 16.

WE owe the publication of this Sermon to the Charleston Unitarian Tract Society; an institution of which we have no further knowledge, but of whose utility we cannot doubt. If its affairs are conducted with zeal, and with the judgment which has been exercised in the present case, it may be the instrument of extending widely a spirit of religious inquiry, and a knowledge and love of religious truth. It may thus second the labours and honour the memory of the former pastor of the Second Independent Church, who was himself so fine an example of the power of the gospel, and who so nobly opened a way, which we trust will not soon be closed, for the triumph of religious freedom, and the diffusion of christian knowledge and charity. The memoir of his life and character, upon which we dwelt with peculiar pleasure in our last volume,* presents a picture of independence, integrity, and piety, which cannot be studied without imparting something of the same spirit; and we trust that those who are labouring in the same field, will feel their obligation to tread faithfully in his steps. We hope that that memoir has been printed as one of the Charleston tracts; if not, we could recommend it, as eminently calculated to make the best impressions, and produce the best effects. It is such actual, living, exhibitions of fidelity and devotion, which are to bring men to love and embrace religion.

* Page 280.

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It is matter of congratulation that societies are every where multiplying for the purpose of publishing and distributing works of this kind. Their increase in number and in zeal is one of the favourable signs of the times; though much still remains to be done to make them as efficacious as they might be. There is one mode of augmenting their value and influence, which appears to us to promise more than any other; and that is, the establishment of a Library and Tract Society in every parish. Let there be an association of judicious men who shall manage a library, to which the whole congregation may have access, and who shall, from time to time, print and distribute amongst the congregation, such works as may seem to be called for by the state of religion and the aspect of the times. The good which might thus be done is incalculable. A taste for reading might be created and extended, better books would be in circulation in place of those which are now by most persons selected very much at random, hearers would be made more intelligent, and preaching more profitable; while the personal intercourse of the minister would become more instructive, by the reference to subjects, in which books have already created an interest. Within the limits of a single parish, such an association could act with energy and judgment; they could know certainly what was best to be done, and the best mode of doing it; and multitudes would be thus instructed and impressed, who could never come within the operation of more extensive societies. Indeed the larger and more general institutions might be essentially aided by multiplying such minor establishments: for they would operate as auxiliaries, to make them better known, and to circulate their publications. There is no way, for instance, in which the interests of the Boston Publishing Fund could be more effectually promoted, its tracts more rapidly circulated, its exertions facilitated and its means of usefulness augmented, than by such associations in our several parishes. We recommend the suggestion to the attention of active and zealous christians throughout our churches.

The design and tendency of the sermon before us, is to inculcate the temper of a liberal and enlarged feeling of good will toward all who bear the name of Christ. From the text, *For we are members of his body*—the inquiries are made, What is the church, and Who are its members. After a rapid and spirited sketch of the various replies, which would be given to the first question by inhabitants of different countries and christians of different communions; the preacher asks the question at the New Testament. He thence endeavours to make it appear, that the body of men who have right to be called the Church of

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Christ, is formed of those who openly receive the two ordinances of the gospel, and conform in heart and life to its spirit and laws. To members of this description he thinks the interests of the visible church may be entrusted without danger; though he 'does not presume to exclude from the hope of salvation' or 'the bosom of the *invisible* church, many who never have heard of the peculiar rites of christianity, or who have been prevented from engaging in their celebration by circumstances, which none but the Searcher of Hearts can perceive or weigh.' From these statements he draws the conclusion, that the church is not so narrow in extent, or limited in time, as some imagine.

'The church of Christ, the *visible* church of Christ, is commensurate with the time that his name has been heard on earth, and with the region of space throughout which it has been and will be proclaimed. The seeds of the gospel, as they are wafted about on the four winds of heaven, fall without discrimination on those pure, gentle, virtuous, and faithful hearts, which are their appropriate soil. No matter whether they are confined within enclosures, or grow along the highways and hedges of human society; wherever they are, they receive the genial impregnation, and produce the flowers of christian grace, and the fruits of christian virtue, and are equally visited by the common light, air, and warmth of heaven. Cornelius, the heathen, in the time of St. Peter, was baptised, Cornelius received the Lord's supper, Cornelius in connection with these ceremonies was a just man, and one who feared God, and therefore Cornelius was a member of the church of Christ. though no sectarian divisions, nor exclusive communions, were as yet so much as heard or thought of. In like manner, generations yet unborn shall be baptised in the name of Christ, shall sit at his table and partake of his supper, shall receive him as the messenger of God, obey his commands, imbibe his spirit, and maintain his genuine and legitimate church on earth, through far, far distant ages hence, when the names of Roman Catholic, Episcopalian, Presbyterian, Baptist, and Independent Churches, shall only be known to the curious historian, or shall have sunk far down into the dark deep gulph of forgetfulness.'—pp. 10–12.

The Discourse then concludes with two lessons.

'First, as the several members which compose a living body are vitally and inseparably connected with the head, so, the same union exists between Christ the head of the church, and the various individual members, who compose it He is our life—our principal—our origin—without which we could have had no existence as a church, nor have performed the functions, and enjoyed the felicities belonging to it. To Christ we must chiefly look for instruction, and for guidance. His doctrines must constitute the foundation of our

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thoughts and reasonings, his example must be the life of our actions, his spirit must animate the most ordinary feelings of our hearts. Care too must be taken that no foreign intermixtures intrude into the place which Christ should hold. No human authority or influence should supersede his. If we ever find it difficult to reconcile any of his instructions with those of the apostles, the apostles must give way, and Christ must be the interpreter, Christ must be the oracle. If men give out for gospel that which seems to contravene the spirit and tenor of the New Testament, Christ must be consulted first, as the source of all intelligence, our true and living head. Most of all is it our duty to disclaim and avoid ranging ourselves under the banners of human names, and deducing our faith and principles of action from the speculations of this or that eminent individual. One is our master, one is our head, even Christ. There is no other name given among men, whereby they can be saved.—Why will christians forget this plain, simple, fundamental truth, and go about to beg and borrow their religion from human sources, and hang on fallible men for light and salvation, when Christ himself is waiting in their neglected bibles to impart the doctrines of everlasting life?'—pp. 12, 13.

The second lesson is one of kindness and forbearance toward fellow-believers, as members of the same body; and the sermon closes with the following fine paragraph.

'Then, when we approach the table this day, let us recollect that we belong to the thousands who have gone before us, and the millions who are yet to come after us, who all look back to one head, who is Christ, and forward to one consummation, which is eternity —whom one feeling inspires, which is love—whom one principle actuates, which is faith; whom one being adopts, supports, protects, conducts, surrounds, and owns—who is GOD!—*Amen!*'—p. 15.

Our readers will perceive how much reason we have to think favourably of the design, spirit, and execution of this sermon; and to congratulate the friends of religion in Charleston, that they have one among them, who can inculcate so beautiful a doctrine with so beautiful a spirit, and that there is zeal to extend it beyond the hour and place of its delivery.

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ARTICLE III.

A Report of the case of the Jeune Eugenie, determined in the Circuit Court of the United States for the First Circuit, at Boston, December 1821. *With an Appendix.* By William P. Mason, Reporter. Boston: Wells & Lilly. 1822.

If any thing in man's conduct could be deemed unnatural or astonishing, the existence of the African slave trade, as carried on by civilized nations since the early part of the sixteenth century, would excite wonder as well as horror and indignation. But those who know any thing of the history of mankind, or whose eyes are open to the scenes daily passing around them, must have ceased to account any extravagance of feeling or opinion, or any degree of moral depravity a singular phenomenon. At the same time it cannot be denied, that in the mass of society there is a vast preponderance of good over bad dispositions; and that however atrocious and unpardonable may be the actions of some, and however little reliance can be placed upon the *principles* of the multitude, the greater part of our fellow beings are sensibly alive to the impulse of *good feelings*.

Of all the enormities which blacken the page of history, the African slave-trade stands pre-eminently the sin of deepest dye. Imagination would toil in vain for a more mortifying and humbling proof of the inconsistency and imbecility of human institutions, or of the degradation to which avarice can reduce our nature, than is found in the toleration of this traffic by nations calling themselves *Christian*. A traffic, which has been more productive of bloodshed, murder, and crime of every description, than can be found in the accumulated horrors of all previous history.

The retrospect of the last few years, however, affords the most animating views of the moral capabilities of our race, and of the progress of those precepts and principles of our religion upon which alone the virtue and security of society can permanently rest. And among the triumphs of religion and humanity, the attempted abolition of the slave trade stands first. The change in men's views of this subject would indeed be astonishing, were it not for the fact above alluded to, that human nature is constituted much more largely of good than of bad feelings. A knowledge of the enormities of this accursed traffic, which had been too long successfully concealed, has at length been diffused throughout the civilized world. The groans of the wretched Africans have startled and aroused the people of

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England and America, and the impulse of popular feeling and opinion in both countries has become great and irresistible. Similar views are beginning to pervade all Europe; men have begun to reason and to feel upon this subject, and the ultimate victory of humanity is therefore secured. In a few years, the African slave-trade and Cannibalism will stand upon equal pedestals in the exhibition of human depravity.

As this subject is becoming daily of greater domestic and political interest, the following sketch of its history and present situation, may be acceptable to those of our readers who have not time or opportunity for further inquiry. Previous to the discoveries of the coast of Africa by the Portugueze, in the early part of the fifteenth century, the slavery had ceased throughout Europe. But among the first advantages derived from their acquisitions on the African coast, was the revival of this traffic. Thus the most degraded nation of modern Europe is entitled to the disgraceful pre-eminence of having introduced this atrocious commerce;—and with admirable consistency, she persists in her ignominy, by remaining the only European maritime power, that has not acceded to its abolition.

The first permanent colony settled in America was established by Columbus on the Island of Hispaniola, now more commonly called St. Domingo, in the year 1493; the small one, left by him in consequence of his shipwreck in the preceding year, having been justly destroyed by the natives. And the first slaves in the new world were the captives, taken by the Spaniards in a war commenced by the inhabitants to protect themselves from the rapacity of the colonists. Soon afterwards, taxes to be paid in gold and cotton, were exacted from the unhappy Indians; but as these in a short time exceeded their means of acquisition, they were compelled, in lieu of them, to cultivate certain portions of their native land for the use of these merciless strangers. From this institution eventually proceeded the *Repartimientos*, or distributions among the colonists of the natives as slaves, by which they were reduced to the most abject and laborious servitude, which soon extinguished the whole race. When the island was first discovered, the number of inhabitants was computed at the lowest estimation to be a million. In fifteen years afterwards there remained only sixty thousand; and notwithstanding the importation of forty thousand of the simple inhabitants of the Lucayos Islands, who were decoyed to Hispaniola under the assurance that it was the paradise of their departed ancestors, who were awaiting their arrival, in a little more than twenty-five years from the discovery of the island, the Indians had become extinct.

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The exterminating cruelties inflicted upon this inoffensive race excited, as might have been expected, the pity and indignation of those in whose hearts avarice had not extinguished all sense of justice and all feelings of humanity. The Dominican priests, who had been sent over as instructers and missionaries to the Spanish colonies, and who found all efforts to teach or civilize the natives utterly hopeless while they were suffering under this oppression, zealously opposed a system so repugnant to every principle of justice and religion. But their attempts to procure an amelioration of the condition of the wretched natives were as unavailing as unceasing. The mines could not be worked nor the plantations cultivated without slaves,—and the abrogation of the system was therefore determined to be impracticable. At length the celebrated Las Casas, the principal of the Dominicans and great champion of the Indians, who had long exerted himself with zeal and abilities worthy the cause he had espoused, finding all other expedients hopeless, proposed the substitution of African slaves to be purchased of the Portuguese. Although this proposition was zealously opposed, on the obvious principle, that it was iniquitous to reduce one race of men to slavery for the sake of relieving another; it was finally adopted in the year 1517, and African slaves were soon afterwards imported into Hispaniola. Thus by one of the most notorious of the inconsistences which mark the history of enthusiasm even in the noblest and holiest of causes, was this curse first imposed upon America. The shores of Hispaniola were the first American soil polluted by the footsteps of an African slave, and they were the first to witness his self emancipation; the land which first drank his tears, was the first drenched in the blood of his oppressors; and the mountains which first re-echoed the sound of the lacerating scourge, were the first which reverberated the signal of his triumph. He is now the lord of the soil he ignobly tilled for others, and waves the banner of freedom over the scenes of his former ignominy and suffering. The voice of God speaks loudly in this event,—let the nations look to it.

The natives of Africa being of a more hardy nature than the Indians, the trade in slaves to the American colonies soon became extremely lucrative, and was undertaken by all the maritime nations of Europe. In a very few years the number exported varied from fifty to an hundred thousand, and in 1791 the British importations alone amounted to 74,000.

The means taken to procure them, and their subsequent treatment, exceed in atrocity all previous conceptions of cruelty, and would have seemed the frenzied imaginations of a maniac slave,

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were they not too truly matters of history. Not only were all possible deceptions practised to decoy them on board the slave ships, or within the power of those who were employed to take them, and to surprise any who might have wandered from their hamlets, and not only were tribes excited to war with each other in order to procure captives; but at night whole villages being surrounded and set on fire, an indiscriminate capture was made of men, women and children as they were escaping from the flames, who were instantly hurried on board the vessel awaiting to receive them. But who will attempt to describe their sufferings there:—chained two and two by their hands and feet and thus fastened to the deck, with only five feet and six inches in length and sixteen in breadth, whatever might be their size, and with from four to five feet only in height between the platforms: kept weeks and months in this condition under a vertical sun—the imagination can fix no bounds to their misery. Many died of suffocation, and more of the diseases generated by the noxious atmosphere created from the heat and filth to which they were exposed, so that when inspected in the morning the living and the dead were often found chained together. So great was the mortality produced by their sufferings, that one third of those received on board the vessels died before their arrival at their ports of destination.—Well has this trade been denominated "one long continuous crime, involving every possible combination of evil, combining the wildest physical suffering with the most atrocious moral depravity."

A moment's reflection upon the agony of the wretched captives terminating only with their lives, upon the misery of those from whom they are thus for ever hopelessly sundered, and of the cold-blooded, atrocious barbarity of those engaged in this traffic, must excite in every heart, not utterly dead to feeling, emotions of which it would be but mockery of language to attempt an expression. The first efforts to abolish this traffic were made in this country. Slavery never existed to any great extent in New England; the principles and habits of her citizens were all calculated to inspire them with a hatred of its existence, and detestation of the traffic. Of the enormities of the trade, indeed, most of them were utterly ignorant; and the state of servitude among them was of a nature so mild, and differing so little from that of common labourers, that it was not calculated to excite much feeling, excepting such as arose from a sense of its injustice. This feeling their history evinces to have been powerful and operative. The citizens of the southern states also were early enlisted in opposition to the traffic, both from feelings of compassion excited by the miseries it inflicted,

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and the danger to which they might be exposed from its continuance and increase.

As early as the year 1641, attempts were made by the General Court of Massachusetts to put an end to this iniquitous trade; and from that time until the Revolution similar efforts were repeatedly made by this and the other New England colonies, and also by Pennsylvania, New Jersey, and Virginia; all which were frustrated by the British Government, who refused to ratify any acts passed to check a commerce so lucrative to the mother country. That, however, which could not be done by legislative interference, would ultimately have been effected in this province by the sentiments of the people, operating through the medium of their Courts of Judicature, whose decisions bear equal testimony to the humanity and sense of justice characteristic of our forefathers, and the imbecility of all laws or institutions dissonant to the feelings and principles of the people among whom they exist.*

Soon after the provinces above mentioned became free and independent sovereignties, they respectively enacted laws interdicting the slave trade under the severest penalties. And in 1794, the congress of the United States prohibited it from being carried on from American ports, either by citizens or foreigners resident in them. Several additional laws were afterwards enacted; and finally, in the year 1807, the importation of slaves into the United States was totally prohibited after the first day of January in the year 1808. The infraction of this law subjected the vessel to condemnation, and the persons engaged to heavy penalties and imprisonment. Various other laws have been made in reference to this subject; and finally, on the 15th day of May, 1820, it was enacted, that if any citizen of the United States, being of the crew or ship's company of any foreign vessel engaged in the slave-trade, or any person whatever being of the crew or ship's company of any ship or vessel owned in the whole or in part, or navigated for or in behalf of any citizen or citizens of the United States, shall land from any such ship or vessel, and on any foreign shore seize, any negro or mulatto, not held to service or hard labour by the laws of either of the states or territories of the United States, *with intent* to make such negro or mulatto a slave, or shall decoy or forcibly bring or

* In 1770, negroes began to sue their masters for their freedom and for payment of all services rendered after the age of twenty-one. Many actions for that purpose were brought between this time and the Revolution, all of which were successful.

See Report to the House of Representatives of this Commonwealth, Jan. 16, 1822., which gives an interesting history of slavery in this state.

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carry, or shall *receive* such negro or mulatto on board any such ship or vessel with intent as aforesaid, such citizen or person shall be adjudged a pirate, and on conviction shall suffer death.

Thus have the United States led the way in terminating this horrible traffic, and affixing upon it the deepest brand of infamy by abandoning all her citizens who may be engaged in it, as *pirates, enemies of the human race*, whom it is lawful for any nation to capture and put to death.

In England, while those of her subjects who were engaged in the trade, plied it with the most busy activity and relentless cruelty, the great majority for a long time had but a general knowledge of its existence, and saw its effects only in the increase of the commercial enterprize and wealth of their country. The atrocities attending it had not reached their ears, and the miseries inflicted upon the wretched Africans in the British West India Islands, were at a distance too remote to attract attention, or excite much sympathy in the bosoms of men, whose feelings were absorbed in their domestic and national concerns.

At length, in the year 1787, an attempt, originating among the Quakers, was made in the British Parliament to procure an amelioration of the trade with a view to its ultimate abolition; but although moved by Wilberforce, and supported by Fox, and Pitt then at the height of his power, it failed utterly. Subsequent efforts were made with gradual success, and, finally, after a struggle of twenty years, which called forth all the talent and eloquence of the nation, a vote was obtained on the 25th day of March, 1807, by which a total prohibition, to take effect after the first day of March, 1808, was ordained. A subsequent act of parliament has since rendered the trade by British subjects, or in British vessels, felony. In the year 1792, Denmark prohibited it to her subjects after the year 1803, and has faithfully enforced the law. Sweden abolished it in the year 1813. In 1814 Spain engaged by treaty with England to prohibit her subjects from supplying with slaves any islands or possessions not belonging to her, and to prevent the Spanish flag from protecting foreigners engaged in the traffic. And in 1817 she further engaged thenceforth not to carry on the slave trade north of the equator, and that it should be abolished throughout the Spanish dominions on the 30th day of May 1820. In the same year the king of the Netherlands also agreed to abolish it, but it was not until the year 1818, that he adopted any effectual measures for that purpose. Buonaparte, on his return from Elba in 1814, interdicted the slave-trade; and Louis, on his return in July 1815, confirmed the decree, and declared the traffic to be thence-

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forth forever and universally prohibited to all his subjects, and throughout the French dominions.

In the year 1815 a treaty was entered into between Portugal and England, by which the former agreed to the abolition of the trade north of the equator, and in 1817 entered into further stipulations in order to secure the performance of the contract.

In the same year the Congress of Vienna issued their celebrated manifesto, in which the European powers proclaimed their abhorrence of the traffic, and their wishes to effect its abolition.

By the treaty entered into between Great Britain and the King of the Netherlands, the parties agreed to a mutual right of search of their respective merchant vessels within prescribed limits; and also to the right of seizure, provided any slaves should be actually found on board. Certain mixed courts of justice were also established, consisting of an equal number of members of each nation for the trial of vessels thus seized: one of which courts was to be established on the coast of Africa, and one in some colony of the King of the Netherlands. Similar arrangements were made with Spain and Portugal; limited, however, by the latter, to such of her vessels as should be found to the north of the equator, she still retaining the right to carry on the trade to the south of the line. The other European powers and America have refused assent to the right of search in time of peace.

The wars in which all Europe was lately involved, and to which America also finally became a party, operated in great measure to check the prosecution of this traffic. But no sooner was peace declared, than the desperate and unprincipled of all the nations who had been previously engaged in it, resumed their murderous employment with redoubled zeal and activity. So great was the number of vessels immediately engaged in this trade, that in 1817, only three years after the peace, notwithstanding all the laws and treaties above mentioned, *two hundred and forty thousand slaves* were exported from the coast of Africa. Two hundred and forty thousand of our fellow-beings, in one short year, torn from their homes and reduced to a cruel, lingering, hopeless bondage in foreign lands; and this too, by the subjects of nations calling themselves Christian!

Of the cruelties still inflicted upon these devoted beings, and which, if not authorized, are at least tolerated by Christian nations in the nineteenth century, the boasted age of humanity, civilization and refinement, the following specimens may suffice.

'In March, 1820, the Tartar, commanded by Sir George Collier, boarded a French vessel called La Jeune Estelle, of

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Martinique, after a long chase. The captain admitted that he had been engaged in the slave-trade, but denied that he had any slaves on board, declaring that he had been plundered of his cargo. The English officers, however, observed that all the French seamen appeared agitated and alarmed; and this led to an examination of the hold. Nothing, however, was found; and they would have departed with the belief that the captain's story was a true one, had not a sailor happened to strike a cask, and hear, or fancy he heard, a faint voice issue from within. The cask was opened, and two negro girls were found crammed into it, and in the last stage of suffocation. Being brought upon the deck of the Tartar, they were recognized by a person who had before seen them in the possession of an American who had died on the coast. An investigation now took place; and it was ascertained that they formed part of a cargo of fourteen slaves, whom the French captain had carried off by an attack which he and his crew made on the American's property after his decease. This led to a new search of the slave-ship for the other twelve, whom he was thus proved to have obtained by the robbery; when a platform was discovered, on which negroes must have been laid in a space twenty-three inches in height, and beneath it a negro was found, not, however, one of the twelve, jammed into the crevice between two water casks. Still there were no traces of those twelve slaves; and the French captain persisted in his story, that he had been plundered by a Spanish pirate. But suddenly a most horrid idea darted across the minds of the English officers and men; they recollected that when the chase began, they had seen several casks floating past them, which at the time they could not account for; but now, after the examination of the one which remained on board the Jeune Estelle, little doubt could be entertained *that those casks contained the wretched slaves* whom the infernal monster had thus thrown overboard, to prevent the detection that would have ensued, either upon their being found in his ship, or by their bodies floating upon the sea.'

The above, and the following account of the voyage of the French ship Le Rodeur are extracted from the Edinburgh Review for Oct. 1821.—'The vessel had now approached the line, when a frightful malady broke out. At first the symptoms were slight, little more than a redness of the eyes: and this being confined to the negroes, was ascribed to the want of air in the hold, and the narrow space between the decks, into which so large a number of those unhappy beings were crowded: something, too, was imagined to arise from the scarcity of water, which had thus early begun to be felt, and

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pressed chiefly upon the slaves; for they were allowed only eight ounces, which was soon reduced to *half a wine glass per day*. By the surgeon's advice, therefore, they were suffered for the first time to breathe the purer air upon the deck, where they were brought in succession; but many of these poor creatures being afflicted with that mighty desire of returning to their native country, which is so strong as to form a disease, termed *nostalgia* by the physicians, no sooner found they were at liberty, *than they threw themselves into the sea locked in each other's arms*, in the vain hope, known to prevail among them, of thus being swiftly transported again to their homes. With the view of counteracting this propensity, the captain ordered several who were stopt in the attempt *to be shot or hanged* in the sight of their companions; but this terrible example was unavailing to deter them; and it became necessary once more to confine them to the hold. The disease proved to be a virulent opthalmia, and it now spread with irresistible rapidity among the Africans, all of whom were seized: but it soon attacked the crew: and its ravages were attended, perhaps its violence exasperated, by a dysentery, which the use of rain water was found to have produced.' 'The consternation now became general and horrid: but it did not preclude calculation; for thirty-six of the negroes having become quite blind, *were thrown into the sea and drowned*, in order to save the expense of supporting slaves rendered unsaleable, and to obtain grounds for a claim against the underwriters.'

Fancy can add nothing to the horror of these realities: they seem to call for deeper indignation than the heart can conceive, and lead instinctively to an appeal to heaven with the involuntary inquiry, whether the vengeance of God will sleep forever.

Portugal, France, Spain, Holland, England and America are still polluted and disgraced by this infamous traffic. Portugal alone extends to it the sanction of her laws: already stained with the blood of millions, she ceases not to swell the tide of retribution which must sooner or later overwhelm her. France has indeed protested against the trade as repugnant to religion and humanity, and promulgated a formal prohibition. Yet vessels, notoriously intended for this purpose, are daily fitted out in her busiest ports with scarcely a thought of concealment: French citizens and vessels under French flags swarm the coast of Africa, and yearly bear away thousands and tens of thousands of its devoted inhabitants. We know not how a nation priding itself upon its *honour*, can tolerate this public disgrace, and trust that the popular leaders, by attracting the attention of the people to

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this subject, will compel the government to wipe away the foul stain created by this most atrocious breach of national faith. The distracted state of the Spanish nation and the revolt of her colonies should not be forgotten in reflecting upon her failure to fulfil the stipulations she has entered into. A great change has recently taken place in the relative positions of the government and people in that country, and most of her colonies have assumed independence. Liberal and enlightened sentiments are rapidly gaining ground; and although a secure and radical change of character and condition must be the gradual work of many years, it is reasonable to presume, that this subject, occupying so much of national attention throughout the civilized world, and presenting so conspicuous an opportunity for the display of the principles, which the popular leaders are anxious to promote, will receive the consideration and treatment best calculated to prove their sincerity.

Holland is still degraded by the connivance of the government at the breach of the treaty above named, by her own citizens and foreigners under her flag: and still more by the officers stationed on the coast of Africa to enforce their laws, some of whom have at least assisted in evading them, if not themselves engaged in the traffic. England, from obviously interested as well as honest motives, is zealous in her efforts to abolish the trade; but all her exertions are unavailing to prevent British subjects and British capital from being extensively engaged in it, while the flags of other nations can be so easily assumed, which renders seizure of vessels illegal, unless slaves are actually found on board of them.

American capital and American citizens, also, we blush to add, are still largely employed in this nefarious commerce, escaping detection by the same expedients. The possession of the Floridas by the Spaniards afforded every facility for smuggling slaves into the Southern States: that territory being now ceded to the United States, the introduction of them into this country will become extremely difficult if the government performs its duty.

One thing only remains to be done by Amercia, and that is, to assent to a mutual right of search within prescribed limits, and subject to suitable regulations. This alone can prevent her flag from being prostituted to the protection of pirates and slave dealers. And when this subject shall again be brought before the national legislature, we trust that a sense of its necessity, now so fully established by information from the coast of Africa, will overcome the objections which have hitherto very justly existed: it being remembered, that a specific concession of this right for this particular purpose, is a virtual abandonment by the contracting

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parties of any claim to visit and search vessels in time of peace, for any other purpose. Such a concession, with the laws now in operation, and the increasing zeal of the people at large, would soon terminate our participation in the guilt and ignominy of this traffic. France and America are the only nations concerned in the trade, which have not assented to this arrangement, and this is now the chief obstacle in the way of its extirpation.

The pamphlet selected for the introduction of these remarks, contains an interesting report of the case of a vessel American built, but bearing the French flag and having French papers, captured on the coast of Africa on suspicion of being engaged in the slave trade, and sent into this port for adjudication by captain Stockton, commander of the United States' schooner Alligator. The libel contained two allegations; the first, against the vessel as being employed in the slave trade, contrary to the laws of the United States; and the second, as being so employed against the *general law of nations.* The report includes a very learned and elaborate argument by the counsel in behalf of the French claimants, tending to prove that the slave trade is not an offence against the law of nations; and also the decision of the court, pronounced by the learned judge with his characteristic eloquence and ability, in which a contrary doctrine is established. After commenting upon the general theory of the national law, the nature of the slave trade, and the various laws and treaties of Europe and America concerning it, he proceeds to give his opinion as follows;—'I think therefore that I am justified in saying, that at the present moment the traffic is vindicated by no nation, and is admitted by almost all nations as incurably unjust and inhuman. It appears to me therefore, that in an American court of judicature, I am bound to consider the trade an offence against the universal law of society, and in all cases *where it is not protected by a foreign government*, to deal with it as an offence carrying with it the penalty of confiscation.'

Similar views have been entertained in the highest prize court in England; and should this principle be ultimately recognized in both these countries and in France, which by the way would be the best evidence she could give of her sincerity in attempting the abolition, nothing will be wanting, except the mutual qualified right of search above mentioned, to enable these three nations hereafter to wash from their hands the blood of this crime.

As the treaties which Spain, Portugal and the Netherlands have respectively made with Great Britain providing for the abolition of this trade, limit the right of seizure to cases *where slaves are actually found on board of the vessels;* and the *right of ad-*

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judication to the mixed courts above mentioned, something more seems necessary to be done by those nations, to render their subjects and vessels engaged in the traffic, amenable to the general law of nations.

The Quarterly Review for December, 1821, contains the following remarks upon this subject. 'We think then, that, as six years and a half have passed since the combined sovereigns made this public declaration (of their intention to abolish the trade) the success of which instead of being "complete" has been entirely "negative," they are bound in honour and conscience to take some further steps: and we know of none so likely to be efficient as the one we have suggested;' (to declare the slave trade piracy.) It was our intention to have remarked upon the calumnies against this country contained in the article from which the above passage is extracted: but we have already far exceeded our intended limits, and will not trespass further upon the patience of our readers. We have been desirous to attract attention to this subject by the above statements, because there is at present none upon which a christian community ought to feel more deeply and zealously interested: because in this country the sentiments and feelings of the people have a direct and immediate influence upon the proceedings of the government; and because it is high time that the energy of the nation should be exerted, in exterminating this atrocious, remorseless commerce; in comparison with which, 'All other injustice, all other modes of desolating nature, of blasting the happiness of man, and defeating the purposes of God, lose their very name and character of evil.'

ARTICLE IV.

The right of private judgment in religion, vindicated against the claims of the Romish Church and all kindred usurpations, in a Dudleian Lecture, delivered before the University in Cambridge, October 24, 1821. By JOHN PIERCE, A. M. Minister of Brookline. pp. 24.

THIS sermon is sensible, manly, and candid; and does honour to its author, a man universally respected and loved. The subject is distinctly announced in the title, and the right of private judgment is maintained on just and sufficient grounds. First, from the reason of the case. God has given man the power of discrimination between truth and falsehood, right and wrong;

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and, in the forcible language of Tucker, the gift of a power is the call of God for the exertion of that power. Besides, religion from its nature is a matter of voluntary choice; otherwise it could not be called a reasonable service, or the worship of God with the spirit and the understanding. No arbitrary or compulsory measures can produce it. Christian faith is far different from a merely mechanical and unintelligent assent to any doctrines, however well founded; no man can be said to believe a proposition, the terms of which he does not understand. Christian piety absolutely implies the deepest and purest exercises of the heart. No external authority therefore can make men christians. The right of private judgment is maintained, in the next place, from the evils, which we may expect to follow, and which experience shows have followed, an implicit reliance on human authority. All motives to the investigation of truth are taken away, where either we are compelled to acknowledge an infallible authority, and are made to believe that no more truth remains to be discovered; or where we are forbidden to follow the results, to which, in such investigation, we may be led.

'Implicit dependence on human authority,' we give it in the words of the sermon, 'is very apt to make men place the essence of religion in something, which deserves not that distinction; and subjects men to receive, without examination and without gainsaying, the most grievous impositions upon the understanding.'

That these consequences have followed from the assumptions and claims to infallibility made by the Romish church, is then shown by decisive evidence; by the decrees of the Council of Trent; by the remarks of some of the most distinguished ministers of that church on the inutility and impropriety of allowing to the laity the free use of the sacred scriptures; by the worship, which has been paid in that church to saints and images; and by the compulsion, which has been used, to bring men to receive the doctrines of infallibility and transubstantiation.

Many of the remarks connected with these topics have great force; and we shall indulge ourselves with some quotations.

'In the Council of Trent the Bishop of St Mark said,* The Canons determine that the laicks ought humbly to receive the doctrine of faith, which is given them by the church, without disputing or thinking farther on it.

'One cannot but observe, how different is the language of rational and consistent protestants. As they maintain that the Scriptures

* Father Paul's Hist. p. 141.

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alone contain the words of everlasting life, and are the only perfect rule of faith and practice, they exhort all to peruse them with fidelity, not doubting, but with the honest use of their faculties, and the means of information within their reach, they will be guided into all necessary truth. They ask not for entire uniformity of faith; for they believe it impracticable in the present state of imperfect views. The free adoption and expression of conflicting opinions, they consider to be not only innocent, but indispensable to the eviction of truth. Hence that different readers of Scripture should affix different meanings to many of their contents, they consider no better an argument against the expediency of allowing men to understand them for themselves, than abuses of reason prove that men must not be allowed to use their reason in the common affairs of life.'—p. 10.

Again speaking on the subject of infallibility the preacher asks,

'What, for example, can be more incredible, than the doctrine of infallibility maintained by the Romish church! They are not agreed where it resides; but that it is the property of their church, they have not the smallest doubt. Many of them allow that every individual, even the pope, taken by himself, is fallible; but then the decisions of their general councils are infallible. This is as evident an absurdity in religion, as it would be in arithmetical calculations, to assert, that though every single cypher is of no amount; yet a certain combination of cyphers would produce a sum of unspeakable value.'—p. 11.

He proceeds afterwards to make a powerful appeal.

'Consider, for a moment, what must have been the result of implicit faith and denial of the right of private judgment, if applied to the arts and sciences. Assume, for example, the period, when the church of Rome had risen to the zenith of her power, and held the civilized world under her imperious control; and suppose, she had then, in the common affairs of life, as in religion, precisely defined, what must be believed and practised by all succeeding generations. It is demonstrable, that the sciences would have continued in the same degraded condition, to which they were reduced, during the dark ages. The arts would also have remained in the same rude state. The invention of printing would have been stifled in its infancy as the effect of magic. The mariner's compass would have been unknown. Most of those improvements, which now adorn the face of society, and contribute most effectually to the comfort and convenience of life, would have been prevented. The land in which we live, would have been, through every successive age, the exclusive abode of savages; and instead of this growing community of enlightened freemen, the arts of civilized life, which are advancing with rapid strides, our temples of religion, and our seats of literature and science, the tenants of the wilderness might still have been

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practising, even on this consecrated spot, their barbarous rites.'—pp. 12, 13.

He goes on to show how imperfectly the right of private judgment has been understood even by Protestants themselves; what abuses of this right have existed in the Church of England, and among the Protestant Dissenters from that church; and then dilates upon the great evils, which have always arisen, and must continue to arise, from the attempts of one sect of christians to impose a creed upon any other. All the remarks on these subjects are rational, candid, and of great weight. The sermon is concluded with the affecting words of Baxter; 'While we wrangle here in the dark, we are dying and passing to the world, that will decide all our controversies; and the safest passage thither is by peaceable holiness.'

It may appear to some, that an attack upon Popery at this late period, is like the kick of the ass at the dead lion. We are not of the same opinion. Sufficient apology, if any were needed, for the choice of this subject on this occasion, may be found in the statutes of the foundation, on which this lecture was delivered; the errors of popery being prescribed as one of the subjects to be alternately treated. But to us no apology seems requisite for bringing the corruptions and presumption of this church occasionally before the public view; and so also the corruptions and presumption of any other church. It is a part of history of which no intelligent christian ought ever to lose sight. Were it not an incontrovertible matter of history, few of us could bring ourselves to believe that any man, presuming to call himself a christian, could ever utter a sentiment so revolting to good sense and good feelings, as that, quoted in the eleventh page of this discourse from Bellarmine, a distinguished defender of the Romish Church. 'The Catholic faith,' says he, 'teaches, that every virtue is good, and every vice evil. But if the Pope should err by enjoining vices, or by prohibiting virtues, the church would be bound to believe, that vices are good and virtues bad, unless it would sin against conscience.' Yet if men have been found, who were capable of promulgating and defending such sentiments, we are compelled to infer, that no conceivable error is so palpable and offensive, but that it may be sincerely embraced by men, who may have strong claims to the reputation of wisdom and goodness. The history of the Church of Rome is a history of the grossest enormities practised under the name of religion; and of the most unwarrantable usurpations and outrages of the rights of man, and of the most atrocious persecutions under the plea of conscience. This we say, with-

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out derogating in the smallest degree from the high respect and confidence, with which we regard many of the ministers and members of that church. God be praised, that such a man as Luther had the courage to throw open the doors, and begin the labour of cleansing this Augean stable. But, if such things have been, such things may be again. The history of the Church of Rome is not the only black and polluted chapter in the history of Christendom. Others as painful and disgusting have disgraced the records of churches calling themselves reformed. Men can never be trusted with the smallest power over the consciences of their fellow men. The history of the great reformers and of our puritanic forefathers, referred to in this discourse, men who were themselves exiles and fugitives from their own homes and their dear country, that they might escape the chains of spiritual oppression, and the fires of persecution, and enjoy liberty of conscience, shows, in a mortifying and afflictive manner, how weak and frail our nature is. Vanity and intolerance are diseases to which the human constitution seems peculiarly susceptible, and which most of us 'have the natural way.' Man, as soon as he finds himself possessed of power, becomes, where he is unrestrained, outrageous in its exercise; and, like some noble domestic animals, whom we call inferior, he no sooner comes into the presence of his fellow creatures, especially if he finds them so fenced in that escape is difficult, than he is for showing them the strength of his horns.

The right of private judgment and liberty of conscience, notwithstanding all that has been written on the subject, and the advances, which have been made towards securing religious liberty, are still but partially understood and maintained. Many have learnt to think for themselves; yet few have proceeded so far as to have learnt, much the most difficult lesson of the two, that others are at liberty to think for themselves. It is not a rare case to find men, who display a singular originality in thinking, and independence in judging, for themselves, extremely bigotted, censorious, and intolerant towards those, who do not agree with them in opinion, who yet are separated only by the slightest shades of difference. It is not perhaps difficult to account for this inconsistency in human nature. Success in the pursuit of truth inspires confidence in our own powers. That strength of mind, which gives success to our inquiries, and of which men soon become conscious, produces very naturally a strong reliance on our own judgment, and a correspondent distrust of the judgment of others, when it differs from our own. Every difference from our views wounds our vanity, which in men of distinguished powers is commonly the most vulnerable

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part; and offences of this nature are deeply felt, and are very liable to produce anger, contempt, resentment, and persecution towards those, who thus incur our displeasure by questioning the infallibility of our judgments. We shall never have become possessed of the true spirit of the gospel, until we love our neighbour as ourselves; and regard his views and sentiments with as much lenity and as much respect, as we desire that he should look on ours. This is indeed a rare and most precious attainment. It is the fruit of deep and unaffected humility, the most difficult of all the christian virtues.

We hold to the principles of religious liberty in their utmost extent and most unqualified character. By religious liberty we mean the right and opportunity of worshipping God according to our own views of duty and propriety, of investigating truth, and of publishing and maintaining our sentiments, without let, or hindrance, or prejudice from others. No man and no set of men have any right or shadow of right to call another to account for his opinions or worship; to judge for him on these subjects; or to prescribe sentiments or modes to him. The political power of the community extends of right no farther, than to protect every man in the peaceable enjoyment of his opinions and exercise of his religious worship; to prevent practices, which are manifest violations of public decency and good morals; and to the exaction of pecuniary contributions from every member of the community, assessed on the common and equal principles of taxation for other purposes, for the support of public institutions for religious instruction and worship, as they levy a tax for the maintenance of any other branch of public education. The character of these public institutions, that is, the particular appropriation, which shall be made of these contributions, must obviously be determined by the sovereign power in the state; and this power should be exercised on the broadest principles of toleration, and respect for the rights and principles of every portion of the community. It is in this light, as a political provision for public education, and the preservation and improvement of public morals, as a ground of security to property and public tranquillity, and on these grounds only, that the political power of the state can ever be properly or righteously exercised on the subject of religion. The state neither possesses, nor can it possess, any authority to enjoin even the best established doctrines on the reception of any of its subjects; or to compel the attendance or service of any, at any place or time, for the performance of religious worship. In all these respects men should be perfectly free. God designed that they should be free; and religion is likely to have influence and purity according as this free-

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dom is more or less secured and enjoyed. The darkest pages in the history of mankind are those, which are stained with attempts on the part of the state, or of predominant sects, to control the religion of other men. Every attempt to exercise such control, let it come under whatever form it may, should be disputed at the very threshold; and the rights, which it would violate, should never be, in any measure or for a moment, surrendered or abated. No examination of the religious opinions of another, or of candidates for ordination, or for admission to our communion or fellowship, or any other occasion of this nature, with whatever softening pretences it may be proposed, should ever be acquiesced in; because the examination of another's religious opinions is a virtual assumption on your part of an authority to control, or to call others to an account for, those opinions. Liberty of conscience and the right of private judgment should be guarded like the pass of Thermopylæ, and in the spirit of those martyrs to political freedom, who fell there.

No one can think from these remarks that we are in any measure indifferent to the character of the religious opinions, which men hold. In the present number of the Disciple, we have given our views on this subject at large.* We regard the religious sentiments of any man on the principal subjects of religious belief as of high moment; as having in themselves a moral character; and so far as they affect our conduct and temper, as affecting our salvation. But innumerable and terrible have been, and must always continue to be, the evils, which arise from the attempts of any, who are invested with power, to violate the right of private judgment, to repress the freedom of religious inquiry, or to control the religious worship or opinions of others. Religion, properly so called, is a matter wholly between man and his Creator. We should contend earnestly for the promotion of what we deem truth, and for the suppression of what we deem error; but good sense, and argument, and the authority of the scriptures must be our only weapons. We should never stop short of a perfectly unlimited toleration. Where this is maintained, christians will find themselves under the necessity of living at peace with each other. It is only where the right of private judgment and free inquiry is acknowledged and unrestricted, that the pursuit of truth will be prosecuted with success; and it is only where liberty of conscience is fully accorded to all, that men are likely to be sincere in their professions; and their religion, in whatever minor respects it may be imperfect or erroneous, to become the pure homage of the heart and life to God.

* Essay on the Value and Influence of Truth, p. 9.

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INTELLIGENCE.

The Society for propagating the Gospel among the Indians and others in North America held its anniversary meeting on the first day of November last. The sermon was preached by the Rev. Joseph Tuckerman of Chelsea, from John xvii. 20, 21. It has been published together with the Report of the Select Committee, from which we give the following abstract of the Society's operations during the year past. Seven missionaries have been employed, for limited periods, amongst our destitute countrymen, in distant settlements. Assistance has been given to the permanent support of religious instruction in two towns; and pecuniary grants made to one parish toward settling a minister, and to the inhabitants of the Isles of Shoals. We make two extracts from this part of the Report.

'The Rev. Mr. Nurse has continued his pastoral care of the church and society at Ellsworth, and his instruction of the children and youth. "It is now," he writes, "more than ten years since the Providence of God called me to this place. Previous to that time the people had enjoyed comparatively few religious privileges. No congregational church had been formed. In a little more than two years after my coming here, at the time of my ordination, a church was organized, consisting of fourteen members. By the blessing of God some small addition has been made to this little church almost every year. It is however still small. May God, in his tender mercy, bless and enlarge it, and adorn it with the beauties of holiness. If God has not granted me my heart's desire in crowning my ministerial labours with extensive usefulness, he has made my labours in my school useful to an extent far beyond what I had anticipated. The school has been kept in active operation for more than ten years with very little interruption. The number of its members has ranged from twenty to a hundred. The average number would probably be between forty and fifty. The change which has taken place in the youth here, in a literary point of view, is great, and, in relation to moral sentiments and habits, I think it is considerable..... The instruction imparted in this school has been extensively diffused. In it about half a hundred have become qualified to become teachers. These teachers have

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been employed in almost all parts of Hancock and Washington counties. Nor have they been wholly confined to these. They have very generally been very acceptable to their employers, and very useful, I think, to the children and youth who have been under their care and tuition. Every year I appropriate a part of the money put into my hands by your Society for encouragement of schools among the poor in this vicinity. Between fifty and a hundred dollars still remain to be appropriated. Some of the books sent to me have been distributed to suitable objects, and have been gratefully received. A few I have sold to such as wanted them, and were able to pay for them; the proceeds of these I shall transmit to you, or add to the school fund, as you may direct. Those remaining on hand I shall dispose of according to the best of my judgment."'

'The Rev. Mr. Kellogg performed the mission of two months at Lubec and the vicinity. Of the erection and dedication of a church in Lubec, and of Mr. Kellogg's service at the dedication, mention was made in our last Report. On the third of October the last year he arrived at Lubec, and commenced his mission. On Lord's day, the 8th, he preached. It was a joyful day to him, to see parents and children seated in their sanctuary, where but five years before stood a lofty forest, spreading itself over the whole site where the principal settlements are made. "The uniformity, simplicity, and elegance of the structure, the friendship which beamed from every countenance, and the excellency of the music, all served," observes the missionary, "to animate me upon the subject of the spiritual building into which I exhorted parents and children to be framed together, growing into an holy temple in the Lord." Beside his labours at Lubec, he visited Dennysville, No. 9, 12, 10, Calais, Perry, and Robbinstown, performing missionary duties, as occasion required. A great object in his view was to engage the people in these infant settlements to make united and vigorous efforts for the establishment and maintenance of the ministry of the gospel. Handsome subscriptions were obtained; and the prospect, in regard to the interests of Zion, was very hopeful and encouraging. Mr. Kellogg anticipated much advantage to the cause of Christ from the arrival and welcome reception of Mr. Jonathan Bigelow at Lubec. What was anticipated has been realized. The people of Lubec unanimously invited Mr. Bigelow to settle with them in the gospel ministry, and he has recently been ordained as their pastor.'

The Society's missionaries amongst the Indians are Mr. Sergeant, who continues to instruct the New Stockbridge tribe; and Mr. Baylies, who ministers on Martha's Vineyard, and has been

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engaged in making inquiries concerning the Narragansets. The following extracts will give some idea of the manner in which these missions are conducted.

'The instruction of these Indians has been continued by Mr. Baylies, on the plan adopted the last year. He has taught them personally at the different stations, at such times and in such proportions as he judged most useful to them; and provided such other instruction as appeared best adapted. He observes, "our women schools have been taught 43 weeks; taught myself 17 weeks; total 60 weeks. In the above schools were taught 166 Indian scholars; 17 whites; total 183. Of the Indian children 34 are learning their letters, 68 read in the Spellingbook, 64 in the Testament, about 80 learning to write, and 4 in arithmetic. These schools are of great importance to the Indians. Though yet in their infancy, they have been productive of great good; the scholars have made a handsome improvement; and I consider them the great key of my usefulness. I make it a point to call frequently at their houses, and in particular to visit them when sick. In these visits I am always treated with attention. The sabbaths I spend, as mentioned in former Reports, among the various tribes, according to number and circumstances; and I trust we have some profitable meetings. Rev. Mr. Thaxter and Rev. Mr. Brown have rendered this mission essential service; my prosperity in it is greatly owing to their advice and exertions. The Indians appear to be really thankful for the help they have received and are anxious for its continuance."

'Mr. Thaxter, in a letter to the Secretary, writes: "I have sufficient evidence to believe, that the measures pursued by Mr. Baylies have had a good effect, especially with the rising generation at Chabaquiddick. They improve. They unanimously requested me to thank the Society for their benevolence to them, and hope that they will continue it." In a letter of 16 June last, Mr. Thaxter writes; that he visited the Natives at Chabaquiddick the preceding week; that it afforded him great satisfaction to see the children, and "to observe their orderly and decent behaviour;" and that their improvement in writing exceeded any thing he had seen.'

'The Secretary having desired Mr. Baylies to make inquiry concerning the present state of the Narraganset Indians, and particularly to ascertain, whether they would be inclined to a *remo*val to the westward, should provision be made for a general and permanent Indian settlement, with the advantages of civil *im*provement and christian privileges; an original Indian letter has been forwarded to him on the subject. It was dated

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"Charlestown, July the 22, A. D. 1820," and signed by the Chief of the Council of the Narraganset tribe.

'"I have talked," he writes, "with a number of the tribe concerning the matter. They wish me write an answer. As to inhabitants of our tribe, we find them to be upwards of four hundred—in Charlestown and the adjasent towns. Our lands lays in said town, which I believe as nearly as I can find out is estermated at about three thousand acres.—State of schools. When the Society does not form a school for us, we send our children to school among the white people—those that is desireous for their children to have learning.——State of religion. There is a regular church of Baptist people among the Indians, and we have meeting house, which is only Church or Meeting house in the town of Charlestown. Our forefathers has given a lot of forty acres of land to the whites for the purpose of erecting a Church on. They have not erected any Church, but still hold our land. We wish there might be a Church erected, and no matter how soon. Our morals is we believe in our tribe as sivel as you will generally find in any tribe whatever. We have laws to go by among ourselves and Council men to oversee the tribes affairs, and a Clerk to do the business.——As to being removed we wish not to remove in a wild country. We have farms, and houses, here, our charter is good, and those that will work may get a comfortable liveing here, and those that will not work here, it is not likely they would do much in a wild wilderness. We have land enough, and wood enough, and join the salt water; own boats for wishing [fishing] &c. &c.

'"We feel ourselves under the greatest obligations imaginable to return our unfeigned thanks to the Honourable Society for what instructions they have bestowed on our tribe, and believe it is not money spent in vain—and wish a continuance of the school, &c.

'"Signed in behalf of the Narrigansett Indians in Charlestown County of Washington by

TOBIAS S. ROSS C. C."'

The Report also contains information respecting the St. Francis Indians, the Canada tribes, the Passamaquoddy and the Moheagan.

The officers of the Society are

His Honour William Phillips, President.
Rev. Eliphalet Porter, D. D. Vice President.
Rev. Abiel Holmes, D. D. Secretary.
Rev. William E. Channing, D. D. Assist. Secretary.
Samuel H. Walley, Esq. Treasurer.
Mr. Josiah Salisbury, Vice Treasurer.

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Massachusetts Peace Society.—The sixth annual meeting was held in Boston on the 25th of December last, and an Address delivered by James Savage, Esq. The Report, read at the same meeting, gives us the following information.

'In the course of the year there have been distributed at the expense of this Society and its Auxiliaries:—

'Of the various numbers of the Friend of Peace 6462

'Of smaller Tracts . . . 9368

'In this distribution, besides what have been circulated in the United States, 570 copies of the Friend of Peace have been sent to Europe, Asia, and the British Provinces in America, with about the same number of smaller Tracts.

'In consequence of a donation of twenty dollars from a gentleman of the Society of Friends, submitted to the chairman of the committee, there have been distributed

'Copies of the Friend of Peace . . . 170

'Of other Tracts . . . 145

'An edition of 1500 copies of the Convention Sermon, by the Rev. Dr. Parish, was printed at the expense of one gentleman of this society; and after a considerable sale, the residue was given to the committee for gratuitous distribution.

'The Hollis Branch of this society caused to be published an edition of an Address delivered to them on the fourth of July by the Rev. Humphrey Moore.

'To Peace Societies in other states and to individuals, there have been sold in the course of the year 2049 copies of the Friend of Peace, and 467 smaller Tracts.

'Four Auxiliary Societies have been added to the fifteen which had been previously formed: one at Franklin of fifteen members; one at Uxbridge of eighteen members; one at Shirley of nine or ten members; another at Campton and Thornton, in New Hampshire, of twenty members. The East Haddam Branch in Connecticut has been increased from sixty to eighty members.

'In Framingham in this state twenty-seven new members have been added to the M. P. S.; in Charlestown eleven; and many respectable individuals have joined the society from different towns in this and the neighbouring states.

'A letter has been received from the society in London, accompanied with copies of the Herald of Peace to August, 1821. From these sources it appears, that the Society for Promoting Permanent and Universal Peace has been supported and encouraged by numerous and liberal subscriptions, from people of both sexes, and of several denominations; that important Auxiliary Societies have been formed in various parts of the kingdom;

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that one or another of their Tracts has been translated for distribution in Germany, Holland, France and Spain,—and that in France a society has been formed in favour of Universal Peace. The Peace Societies in Britain and in this country have had increasing cause to acknowledge the aid derived from the editors of newspapers and periodical works, by giving extensive publicity to many important articles, original and selected, which tend to advance their object. New periodical works have also been established in both countries, which promise much aid by the dissemination of humane and philanthropic sentiments. For as war, root and branch, is of the very essence of barbarism, whatever tends to enlighten or humanize the minds of men, must also tend to diminish its atrocities and accelerate its abolition.'

Marine Bible Society of Boston and its Vicinity.

Hon. Wm. Gray, President.
Rev. Wm. Jenks, Corresponding Secretary.
Mr. Wm. Marston, Recording Secretary.
Mr. Eben. Francis, Treasurer.

Extracts from the first annual Report:

'Our Society is by its constitution auxiliary to the American Bible Society. An early application was therefore made to that respected and highly efficient institution, which has the prayers and shares the labours of so many in our country, for aid in commencing our work. With a promptitude and liberality, which do honour to their Board of Direction, two hundred copies of the Sacred Scriptures were immediately sent on for our use. These were of different size and price; giving the Directors of this Society, an opportunity of choosing among the editions published by the Parent Institution. Since this period 100 more have been sent for and purchased. The account then for the year is as follows:

200 Bibles presented by the American Bible Society,
100 ordered since,

300 total received. Of these now remain on hand
13 octavo Bibles,
59 duodecimo,

73 in all—making the distribution, 228.

'Though this number may appear small, when compared with the annual circulation of the Scriptures effected by other Societies; yet it is to be recollected that the above number of copies was distributed to voluntary applicants—not sought out, but

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themselves seeking to possess the Divine Word. Had the wharves and boarding houses for Seamen, and the vessels entering our harbour or preparing to leave it been all visited—and in some places the indefatigable benevolence of the friends of the Bible has done as much—our Society, had it enjoyed the ability, might have increased the amount in, perhaps, a tenfold ratio.

'Yet, notwithstanding its infancy, and feeble means of doing good, the Society has not been unmindful of the duty of seeking its objects. A few months after its formation, when the United States' ship *Constitution* was to leave this port for the Mediterranean, a Committee of the Board of Directors was appointed to visit her, to ascertain the wants of the seamen, and to supply them with at least a Bible for every mess. Accordingly, on the 30th of April this vessel was visited. Several gentlemen accompanied the Committee, and were gratified to find, that their views had been anticipated by the Parent Society. Already was a sufficient number of Bibles sent to the Navy Yard at Charlestown for the use of this ship, allowing a Bible to each mess, and giving opportunity to the men, if they desired it, (as Commodore Hull, it is understood, was instructed by the National Society,) to purchase on their own account when their wages should be received. The Committee seeing that their care had thus been happily rendered needless, as regarded the crew, and desirous that a memorial of the Society should yet be found on board this favourite vessel, obtained leave of Commodore Jones to present a Bible for the Chaplain's use. At a subsequent visit this was done, and two other elegant copies also, though of smaller size, presented respectively to the Officers of the Ward-room and the Midshipmen.

'Beside the English Bibles specified above, in the course of the past year opportunity has offered of distributing three German Bibles, one French Bible, an Italian Testament, and six Spanish Testaments, procured by the obliging agency of John Tappan, Esq. Treasurer of the Massachusetts Bible Society. The necessity for an occasional supply of Bibles and Testaments in these and other foreign languages, induced the Directors to resolve that, when the funds might permit, Bibles and Testaments in foreign languages should be procured for the deposit, in order to meet that necessity. This vote was communicated to the Corresponding Secretary of the American Bible Society—and the subject was also suggested to the Rev. Nathaniel E. Sloper, Secretary of the Port of London Society for promoting religion among seamen. This gentleman, whose zeal for the welfare of seamen is great, was requested to forward the design

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by application to the Committee of the British and Foreign Bible Society, but as yet no answer is received.'

Foreign Mission School in Cornwall, Conn.—Some account of the present state of this institution, the object of which is the education of young heathens, may be acceptable to our readers. It is five years since its establishment.

'The state of the school has been generally prosperous, during the year past.

'The annual examination and exhibition of the school, were very interesting to a crowded audience. Among the visitors were several strangers, gentlemen of intelligence and distinction, who were much gratified. Among the pieces exhibited were a *Cherokee Council of War*, on the subject of the present dispute, between the Cherokees and the Osages, and a *Dialogue in Owhyhean*, respecting the late intelligence from the Sandwich Islands.

'In the course of the year, George Sandwich embarked from Boston for his native islands, as has been mentioned in a preceding part of this report; Lewis Keah, the surviving youth from the Marquesas islands, followed his companion to an early grave; and William Peters, one of the Oneidas, was dismissed for mental incapacity and for disobedience.

'Within the same period, there have been the following additions to the school; viz. two youths of our own country, Bennet Roberts and Erastus Cole, both from the state of New York; three Sandwich islanders, named Whyhee, John Elliot Phelps, and Henry Ta-hee-te, of whom Phelps is thought to give evidence of uncommon piety; a New Zealander, named Thomas Zealand; James Lewis, a descendant of the Narragansett tribe of Indians.

'The whole number of pupils is thirty-four; of whom seven are from the Sandwich islands; one is from Otaheite; one from New Zealand; one is a Malay; eight are Cherokees; two Choctaws; three of the Stockbridge tribe; one of the Oneida tribe; One Tuscarora; one Narragansett; two Coughnewagas; one Indian youth from Pennsylvania; and five youths of our own country. Of these, nineteen are professors of religion, and five others are thought to have become religious in a time of uncommon seriousness among the pupils. Respecting those who have been admitted to the privileges of the school, within the period embraced by this Report, it is proper to observe, that no youths from our own country are received, without evidence of piety, promising talents, and a desire to be employed hereafter, as missionaries, or assistants, in some parts of the heathen world.

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Whyhee and Zealand had lived in respectable families, been instructed in the rudiments of the English language, and given proof of an amiable, mild temper, and a disposition to acquire knowledge. Lewis has for some time been an exemplary member of a Baptist church. He holds to open comm union.

'The health of the present pupils has been good, except that one of the Sandwich islanders has been in danger of the consumption, and one of the Cherokees is suffering under an illness of several years duration. In the first of these cases, at least a temporary relief has been obtained; and it is hoped, that caution may avert unfavourable symptoms till the young man can exchange our climate for the more congenial one of his native country.

'Among the pleasing instances of liberality, which the school has experienced the year past, the donation of more than two hundred dollars from the Baron de Campagne, who resides near Zurich, in Switzerland, deserves particular notice. The venerable donor had seen some account of the five Sandwich islanders, who were first taken up, and made the beneficiaries of the Christian public in this country. He was greatly struck with their character and prospects, and was desirous of conferring upon them some proofs of his paternal regard, and of his interest in *them*, and in the mission to their countrymen. The disposition of the money he submitted to the principal of the school, who thought that the purchase of globes, and the foundation of a small library, containing religious books, for the use of the pupils, would be particularly useful, and would perpetuate the gift of the benevolent stranger. Such a library was commenced, and received the name of the donor.'

NEW PUBLICATIONS.

A Sermon before the Auxiliary Education Society of Young Men in Boston, January 23, 1822, on occasion of their third anniversary. By S. F. Jarvis, D. D. Rector of St. Paul's.

A Discourse before the Boston Society of the New Jerusalem. By Thomas Worcester.

Fifth Report of the Society for prevention of Pauperism in the City of New York. pp. 40.

Address at the opening of the Columbian College, in the District of Columbia, January 9, 1822. By the President, W. Staughton, D. D. pp. 32

A Letter to the Right Reverend James Kemp, D. D. Bishop of the Protestant Episcopal Church in the Diocese of Maryland; and

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an Address to the Congregation of St. John's Church in the City of Washington; occasioned by the appointment of a Unitarian Chaplain to Congress: on Sunday, December 9, 1821. By the Rev. W. Hawley, Rector of said Church. pp. 8.

A Sermon delivered in Plymouth, December 23, 1821, on the Lord's day after the anniversary of the Landing of the Fathers. By W. B. Torrey, Pastor of the Third Church in Plymouth pp 24.

A Sermon at North Bridgewater, October 31, 1821, at the Ordination of the Rev. Daniel Temple and Rev. Isaac Bird as Evangelists and Missionaries to the Heathen. By the Rev. R. S. Storrs, Pastor of the Church in Braintree. pp. 52.

Elements of Interpretation, translated from the Latin of J. A. Ernesti, and accompanied by Notes; with an Appendix containing extracts from Morus, Beck, and Keil. By Moses Stuart, Prof. Theol. Seminary, Andover. 12mo. pp. 124.

Sermons on Various Subjects, by the late Henry Kollock, D. D. 8vo. 4 vols. Charlestown.

Letter to the Members of the Methodist Episcopal Church in the City of New York. By Caroline M. Thayer.

The duty of religious toleration, mutual sympathy, and fellowship amongst Christians of different denominations; a Sermon delivered at Weymouth on a peculiarly interesting and important occasion. By Jacob Norton.

Three Important Questions answered, relating to the Christian Name, Character, and Hopes. By Henry Ware, Minister of the Second Church in Boston. New York. 12mo. pp. 24.

Letters on Unitarianism; addressed to the Members of the First Presbyterian Church in the City of Baltimore. By Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government in the Theological Seminary of the Presbyterian Church in the United States at Princeton. 8vo. pp. 312.

We understand that some notice of this work is in preparation by a gentleman in this neighbourhood.

ORDINATION.

At Canton, January 30, Mr. Benjamin Huntoon. Introductory Prayer, Rev. Mr. Bailey of Medway; Sermon, Rev. Mr. Pierce of Brookline; Ordaining Prayer, Rev. Mr. Ritchie of Needham; Charge, Rev. Dr. Harris of Dorchester; Right Hand of Fellowship, Rev. Mr. Ware of Boston; Concluding Prayer, Rev. Mr. Sanger of Dover.

TO CORRESPONDENTS.

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THE CHRISTIAN DISCIPLE AND THEOLOGICAL REVIEW.

New Series.] MARCH AND APRIL, 1822. [No. 2. of Vol. IV.

Subscription for the year, $2, to be paid on the delivery of the Third Number.

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"Speaking the truth in love."—St. Paul.

BOSTON:
PUBLISHED EVERY TWO MONTHS BY WELLS AND LILLY.
1822.

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Religious Notices.

The annual meeting of Ministers in *Berry Street* will be held on the morning of Election Day, at *half past eight o'clock* precisely. Subject of the annual address—The difficulties of the Christian Ministry at the present period. By Rev. Joseph Tuckerman.

The Anniversary Discourse before the *Society for promoting Christian Knowledge, Piety and Charity* will be delivered on the day preceding Election, at *half past three o'clock*, P.M. at the Church in Chauncy Place. By Rev. Samuel Willard of Deerfield.—Members are earnestly requested to attend.

Any person becomes a member of this Society by the payment of two dollars a year. For which he receives a certificate which entitles him to take, from the Bookstore of Cummings and Hilliard, the tracts of the Society or any other religious tracts published in Boston, at the lowest wholesale price, to the full amount of his subscription.

TO CORRESPONDENTS.

A long article for our Review was received after this number was nearly prepared, and we have not had time to examine it. We had intended to take no notice of the publication to which it refers, and cannot promise that we shall alter our minds.

We are greatly obliged to the kindness of our friend in Woodstock and will endeavour to comply with his request, if circumstances permit.

Several communications are received, to some of which we shall give attention hereafter.

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THE

CHRISTIAN DISCIPLE.

NEW SERIES—No. 20.

March and April, 1822.

AN ACCOUNT OF EICHHORN'S ILLUSTRATION OF THE APOCALYPSE.

TO THE EDITOR OF THE CHRISTIAN DISCIPLE.

SIR,

I SEND you an abstract, which I had occasion to make some time ago, of Eichhorn's theory of the Apocalypse, presuming it may be interesting to some of your readers, who have not access to the original work. This theory has obtained more admirers in Germany, than any which has been proposed in modern times. Some parts of it seem to me to be liable to strong, and perhaps decisive, objections. But as every scheme with which I am acquainted, is attended with as great or greater difficulties, the faults of this seem to afford no reason why it should not have its share of attention, as well as others which have been defended with much less learning and ingenuity.

In the opinion of Eichhorn, it was not the design of the author of the Apocalypse to communicate any new predictions, but only to clothe in new and impressive language the prophecies already uttered by our Saviour,* and repeated by his Apostles,† respecting the establishment and successful propagation of the Christian Religion. To effect this purpose, Eichhorn supposes the author needed and possessed no other inspiration than that of a poetical imagination.

It seems to have been a prevalent opinion amongst the learned Jews, that no events occurred in this lower world, which were

* *Matthew*, viii. 31, 32. Mark, iv. 31, 32. Luke, xiii. 19. John, xii. 31.
† 1 Cor. xv. 22—26 and 51—54.

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not first proposed for deliberation, and exhibited as in a theatre before the inhabitants of Heaven.* The Apocalypse is supposed by Eichhorn to have been planned and composed in conformity to this Jewish notion. It is accordingly pronounced by him to be a drama, or rather, a spectator's description of a dramatic exhibition. It is expressed, for the most part, by visible symbols and emblems, but is diversified and embellished by the introduction of prayers, hymns of praise, and occasional explanations of the scenes which are exhibited. In this drama, the animating predictions of our Saviour respecting the future flourishing state of his Religion, which are repeated in several parts of the New Testament, are represented as being actually accomplished, and are exhibited, by means of certain enigmatical shapes and emblems, on the theatre of Heaven.

Christianity, when first offered to the acceptance of men, met with powerful opposition. The principal obstacles in the way of its successful progress might, however, be referred to two sources—Judaism, and Polytheism or Paganism. Nor could the Christian Religion be said to have a secure and permanent footing in the world, so long as the greater part of the Jews and of the Gentiles continued to be hostile to it. A decisive victory, a complete triumph over Judaism and over Paganism must be achieved, before Christianity could be said to be firmly established, and to *reign* in security and independence.

The subject of the drama is, accordingly, stated to be *the triumph of the Christian Religion over Judaism and Paganism;* or, in other words, the abolition of the Jewish and Pagan religions, the secure establishment of Christianity in this world, and the future reign of the Messiah in Heaven.

Of these events it was the design of the author of the Apocalypse to give a scenical representation—an actual exhibition to the eye of a spectator. Now the establishment, or the decline, of a Religion, being events of an abstract and complex nature, not falling under the cognizance of the senses, they could not be represented in the manner proposed, in any other way than by means of sensible objects or symbols, which would naturally suggest them to the mind.

Such symbols it was not difficult to discover. For, as the Christian Religion is styled, throughout the New Testament, the *kingdom* of Jesus Christ, it was natural and convenient that Judaism and the Pagan superstition should be represented as *two*

* The passages adduced by Eichhorn to prove the existence of this opinion may be seen in Wetstein's note upon Rev. iv. 1.

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other kingdoms, which were to contend with the kingdom of Jesus Christ for the superiority. The idea of an empire, or kingdom, could scarcely be expressed by a more significant symbol than the capital city of an empire—the seat of dominion. *Judaism*, therefore, is symbolically represented in this poem by *the city of Jerusalem*, and *Paganism* by the *city of Rome;* and the decline and abolition of these Religions is exhibited, as in a theatre, by the destruction of the cities of Jerusalem and Rome. This being accomplished, the Christian Religion might *reign* without opposition in this world, until the heavenly kingdom of Jesus Christ should commence at his return, at the end of the world; that is, until a new seat of empire, the Heavenly Jerusalem, should be manifested.

The drama is accordingly divided into three Acts.

In the first act, the destruction of Jerusalem, emblematic of the abolition of Judaism, is represented. In the second, Rome, the symbol of Idolatry or Paganism, is overthrown. In the third, the Heavenly Jerusalem, the seat of the Messiah's kingdom, and the symbol of the happiness of a future life, is exhibited.*

The drama is not supposed to commence at the beginning of the Apocalypse. A vision is prefixed for the purpose of supplying an occasion for describing the drama; in which vision the author is commanded by Jesus Christ to send an account of what he should see to the churches of Asia. This vision occupies the place of a *prologue*.

*Eichhorn undertakes to give the reasons why the drama was not divided into four Acts, as the subject seemed to require; or why the kingdom of Jesus Christ *in this world* was not represented in a separate Act, as well as his kingdom in Heaven. There was no fourth city, in addition to the cities Jerusalem, Rome, and the New Jerusalem, which was suitable for a symbol. Consequently the author of the Apocalypse must either omit to represent the earthly kingdom of Christ, that is, the flourishing state of Christianity in this world, in a separate Act, or reject the use of cities as symbols; which he did not feel at liberty to do, because the use of the city of Jerusalem as an emblem of Judaism, and of the New or Heavenly Jerusalem, as a symbol of the happiness of a future life, was so common amongst the Jews, that nothing could serve better to guide the Jewish converts through the mysteries of his drama, than such a use of these cities. Eichhorn also observes, that if the reign of Christianity on earth, after the abolition of Paganism, had been represented in a separate Act, the laws of the drama would have required the author to represent the corresponding weak and feeble condition of Christianity after the abolition of Judaism, in a separate Act; and then five cities would have been necessary; which were more than he could easily find. It was therefore necessary for the author to determine upon three Acts, and to manage his subject so as to give a concise description of the condition of Christianity, at the close of the first and second.

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The prologue, comprehending the three first chapters, contains the author's salutation to the seven churches of Asia, (chapter i. 4—8.) an account of the time and place in which he was ordered to commit to writing the visions which he saw, (chapter i. 8—20) and seven letters, written to the seven churches of Asia, exciting them to the duties of piety and virtue, and to firmness and perseverance in the profession of their religion. (Chapter ii. 1. to iii. 22.)

With the fourth chaper the drama itself commences. Here the scene opens. The Almighty is represented as seated on a splendid throne, in a court decorated in the style of Asiatic, and especially of Persian magnificence, holding in his hand a book sealed with seven seals, the volume of the divine decrees. No one in heaven, earth or under the earth, is found capable of opening the book, until Christ, in the form of a Lamb, approaches the throne, takes the book from the right hand of God, and proceeds to unloose the seals. (chapter iv. 1.—v.14.)

When the first four seals are opened, four emblems denoting a Conqueror, followed by War, Famine and Pestilence, appear on the stage. (Chapter vi. 1–8.) No particular conqueror, war, famine, or pestilence, are supposed to be designated. The design of the four emblems, is merely to suggest to the mind of the spectator a lively idea of great national calamity, as being the subject of the volume.

When the fifth seal is opened, the voice of martyred Christians is heard calling aloud for vengeance on their persecutors and murderers; by which it is made to appear, that the contents of the fatal volume relate to the enemies of Christianity. (ch. vi. 9—11.)

On the opening of the sixth seal, still more striking and dreadful emblems are exhibited of the calamities and ruin which were to fall upon the enemies of the Christian name. (vi. 12—17.) An *exode* follows, in which it is declared that the faithful followers of Christ, whether Jewish or Gentile converts, have no reason to be alarmed on account of the calamities threatened by the preceding omens. (ch. vii.) The first eight verses of this chapter are supposed to relate to Jewish, the remainder to Gentile, converts.

On the opening of the seventh seal, a sudden and silent horror pervades the inhabitants of Heaven. The cause immediately appears. Seven angels standing before God, receive seven trumpets, so as to become the heralds of war and desolation; and prepare to execute their commission, (ch. viii. 1, 2.)

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An exode follows, in which the prayers of christians are presented to God by an angel, who also fills a censer with fire from the altar in heaven and flings it upon the earth; the design of which actions is to intimate that the miseries of christians will soon be at an end; and that vengeance will very soon overtake their enemies, (ch. viii. 3—5.)

That portion of the drama which has been described, extending from the beginning of the fourth to the fifth verse of the eighth chapter, is called the *prolusion.*

The first act in the drama then begins, and extends from the fifth verse of the eighth chapter, to the end of the twelfth. In this act, the calamities which have been shadowed out in the prolusion, are represented as relating to the Jewish nation. Jerusalem is destroyed, or, Judaism is overcome by Christianity.

The angels, who have just received the seven trumpets, begin to fulfil their office; viz. to announce the calamities about to be inflicted upon Jerusalem. At the sound of the first four trumpets, evils of every description are represented by appropriate symbols as descending upon the land. (ch. viii. 6—12.) No particular evils are supposed to be intended by the various emblems exhibited, which are, for the most part, plagues similar to those, which once laid waste the land of Egypt; but all of them combined are designed to present a vivid image of great national calamity. The particular kind of evils to be inflicted, or in other words, the means by which this general national calamity was to be effected, it was the office of the three last of the seven angels to declare.

The exhibition of these symbols of general national calamity is followed by an exode, in which an angel is represented, flying through the midst of heaven, proclaiming woe! woe! woe! to the inhabitants of the land, by reason of the three remaining trumpets which were to sound. (ch. viii. 13.)

When the fifth angel sounds his trumpet, a band of horrid locusts is seen rising out of the earth, emblematical of the plundering and seditious armies of the Jews themselves, by which, as is well known, Jerusalem was not less distressed than by external enemies, (ch. ix. 1—12.) The sixth trumpet summons to the view an immense army of warriors, representing the Romans, rushing into Judea, and taking possession of the country. (ix. 13—21.)

After this scene an exode is introduced, in which it is declared, that the promises of deliverance made by God to the faithful shall be immediately fulfilled. A mighty angel, having

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in his hand a book open, 'swears by him that liveth forever, that there should be no longer delay;'* but that when the seventh angel should sound his trumpet, 'the mystery of God' i. e. the design of God, hitherto unknown, respecting the deliverance of the Christians from the oppression of the Jews, should be accomplished. John is commanded to take the little book, containing the divine purposes relating to this subject, and to eat it up, i. e. to make himself thoroughly acquainted with its contents, so as to be able to communicate them to others. (ch. x. 1—11.)

A second exode is introduced for the purpose of designating more particularly the city which was to be destroyed, viz. 'the city where our Lord was crucified.' The two witnesses, mentioned in this exode, are supposed to be Ananus and Jesus,† high priests of the Jews, who made successful exertions to restrain the fury of the zealots during the Jewish war, until they were slain by them, on the night when the Idumeans made their fatal entrance into the city. The death of these persons hastened, as we are informed by Josephus, the destruction of Jerusalem.‡ They are therefore supposed to be introduced merely to point out to the Jewish Christians, who were acquainted with these facts, the city which was to be destroyed. The '1260 days,' or, which is the same thing, the 42 months, and also, the 'three days and a half,' mentioned in this exode, Eichhorn supposes to be nothing more than expressions used, by poetical licence, to denote an indefinite, or a considerable, space of time. (ch. xi. 1—14.)

At length the seventh angel sounds his trumpet, and Jerusalem is overthrown by the Romans. (xi. 15—19.)

The first act now closes with a description of the condition of the Christian church, as it may be supposed to have been, when it had surmounted the obstacles and difficulties of which Judaism was the cause. One of its enemies was vanquished, but another formidable one remained. It was weak and feeble, and is represented by the symbol of a newborn infant, which

* Probably the true meaning in this place of the phrase οτι χρονος ουκ εσται, which in the common version is rendered 'that there should be time no longer.' Grotius and Wakefield agree with our author as to the meaning of the phrase.

† Eichhorn supposes the Apocalypse to have been written *after* the destruction of Jerusalem.

‡ Jos. de bello Jud. lib. 4. c. 5.

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'a huge red dragon' viz. 'that old serpent the devil,' is watching to destroy; in conformity to a well known Jewish opinion. But the infant is caught up to heaven; i. e. the church is protected by God.

The wretched condition of the Jews, who were still attached to their old religion, is also represented by the symbol of a woman, the mother of the child, pursued into a wilderness by the dragon above mentioned. The hope, however, is expressed, that the time would come, when the Jews would embrace Christianity and enjoy its advantages; agreeably to the expectation of St. Paul, Rom. xi. 26. This hope is supposed to be implied in the declaration that the woman would be kept in the wilderness only 1260 days, i. e. a considerable time. After this period, she would come out of the wilderness, and dwell in the cultivated and pleasant region, in which christianity was flourishing. (ch. xii. 1—17.)

The second act of the drama now commences, and extends from ch. xiii. to ch. xx. 10., in which Rome is destroyed, i. e. Paganism is overcome by Christianity.

In the first place, the gentile superstition, which was to be destroyed, is denoted by appropriate symbols. The scene is changed from Heaven to earth. A wild beast is seen coming out of the sea, having seven heads, and ten horns, and ten diadems upon his horns, and upon his heads names of blasphemy, denoting Rome, the symbol of idolatry. It receives the power, throne, and authority of the dragon or satan, who had been thrown down from heaven; (ch. xii. 10.) a circumstance introduced to mark it as the enemy and persecuter of Christians. (ch. xiii. 1—10.)

That Rome was intended to be the symbol of pagan superstition is supposed to be more clearly determined by the scene which follows. Another animal, elsewhere called the false prophet, is seen coming out of the earth, who by his frauds and pretended miracles deceives mankind, and reduces them to the worship of the monster, that came out of the sea,* i. e. to prefer idolatry to the worship of the true God. (xiii. 11—18.)

The exhibition of these monsters is followed by an *exode*, in which the tranquillity and happiness of the worshippers of the

* Eichhorn adopts that explanation of 'the number of the beast' which is mentioned by Irenaeus; according to which the word Λατεινος, latin or roman, is denoted. The figures of which the Greek letters in this word are significant, being added together, make the number six hundred and sixty six.

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only true God, are contrasted with the fury and tumults of their idolatrous adversaries. (xiv. 1—5.)

Then follows a series of predictions, or annunciations, of the destruction of Rome, as being near at hand. Three angels appear, flying through the midst of heaven, of which the first predicts desolation or punishment, as being about to be inflicted—'that the hour of God's judgment was come;' the second declares its accomplishment—'Fallen, fallen is Babylon, the great city;' the third intimates to whom the punishment relates, viz. the worshippers of idols, 'those who worship the beast and his image, or receive his mark upon their forehead or their hand.' (xiv. 6—13.)

The destruction of Rome is again announced by the symbols of a harvest, and of a vintage. (xiv. 14—20.)

The destruction of the city is yet again represented. Seven angels appear, with the seven last plagues; by the successive infliction of which Rome would be brought to utter ruin. (xv. 1.) An *exode* is then introduced, in which it is declared that these predicted calamities relate to the idolatrous gentiles. (xv. 2—4.) Then the seven angels come forth from the temple in heaven, ready to fulfil their office; and a loud voice is heard from the temple, commanding them to pour seven vials of the wrath of God upon the city. (xv. 6 to xvi. 1.)

When the first four angels pour out their vials, plagues, designed to express public calamity generally, are represented, (xvi. 2—9.) When the fifth angel pours out his vial, it is made evident, that the plagues just exhibited, relate to the extinction of idolatry, (xvi. 10, 11.) When the sixth pours out his vial, all the obstacles, which might hinder the destruction of Rome, are removed, (xvi. 12—16.) When the seventh pours out his vial, the ruin of the city is completed. (xvi. 17—21.)

The representation of the complete destruction of Rome is followed by an exode, in which this seat of idolatry is designated and described by symbols, more plain and expressive than any which had been before used. (ch. xvii.)

A lament over the fallen city is then introduced, (ch. xviii.) and also a song of triumph over her by the inhabitants of heaven. (xix. 1—10.) A splendid triumphal procession, remarkable for its resemblance in many particulars, to a Roman triumph, is then exhibited, (xix. ii. to xx. 3.) and at length the christian religion *reigns* without opposition. The description of the flourishing state of christianity under the image of the reign of Christ its founder, closes the second act of the drama. (xx. 4—10.)

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The third act then commences and extends from the 11th verse of the 20th chapter to the 5th of the 22nd. In this act the New Jerusalem is represented, descending from heaven, i. e. the happiness of the future life is described.

The scene is first prepared,—the dead are raised, and assembled before the throne of God. The books are opened, and they are judged. The good are enrolled as citizens of the kingdom of heaven. (ch. xx. 11—14.) Then the New Jerusalem, the seat of the Messiah's empire, and the symbol of the happiness of the future life, is represented as 'coming down from God out of heaven.' A full and glowing description of this abode of the blessed closes the third act of the drama. (ch. xx. 1ȝ. to xxii. 5.)

The poem ends with an *epilogue*; in which an angel declares the words of the book to be 'true and faithful,' pronounces a blessing on those, who should keep the words of the prophecy of the book; and commands John not to seal them up, because the time of their fulfilment 'was at hand.'* (xxii. 6—11.) Jesus Christ confirms the words of the angel; (xxii. 12—16.) and John gives an impressive caution to all readers against any alteration of his book, whether by enlarging or abridging its contents, and expresses an eager desire for the coming of Jesus Christ. (ch. xxii. 17—21.)

That part of our author's theory, which makes the cities of Jerusalem and Rome to be only symbols of Judaism and Paganism, as it constitutes the most important, and also, in my opinion, the most vulnerable feature of the system, shall have the protection of the arguments which he has urged in its support.

That the author of the apocalypse did not mean to represent the destruction of cities in the proper sense, our author supposes to be evident from the closing part of the drama. In the third act, the New or Heavenly Jerusalem *cannot* be supposed to denote a city in the proper sense; but *must* be considered a *symbol* of the happiness of the future life. But it would be incongruous, and inconsistent with the ease and ingenuity and success with which the author of the apocalypse has laboured

* A circumstance well worth the consideration of such as suppose that any predictions in this book relate to events still future; or to events of late occurrence. See also, ch. i. 1—3. What should we think of an astronomer, who having calculated an eclipse of the sun, or the return of a comet, should tell us, that the 'time of its appearance was at hand,' or that it *would* appear 'shortly,' meaning thereby sixteen, seventeen, eighteen, nineteen, or we know not how many hundred years?

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to make the different parts of the drama correspond to each other, that one of the three cities represented should be used in a symbolic, and the other two in a proper, or literal sense. If, therefore, the New Jerusalem be allowed to be a symbol, the other two cities must be understood in the same manner.

What the symbolical meaning of the cities is, supposing it determined that they are symbols, our author supposed to be indicated with equal plainness. Immediately after the destruction of Rome the millenial kingdom of Christ begins. Now as it is plain that our Saviour never claimed, nor his apostles expected a temporal or civil kingdom, but only a moral or spiritual one—the empire of his religion over the minds and hearts of men, what *could* have been intended, asks our author, by the destruction of Rome, but the downfal or removal of *that which opposed* and *hindered* the moral influence of Christianity upon the mind, and its progress in the world, viz. the Gentile superstition or Paganism.

The same argument is used to shew that Judaism is denoted by the city of Jerusalem, as it was *that which opposed* and *hindered* the reception of Christian Religion amongst the Jews. This is confirmed by the manner in which christianity is described after the destruction of Jerusalem ch. xii. For, when Judaism only was abolished, the diffusion of Christianity was, indeed, increased; but was still very limited, compared with the wider and more extensive spread of it, in consequence of the downfal of Paganism.

Our author suggests another consideration to shew that the city of Jerusalem was designed to be emblematical of Judaism. Just before the destruction of the city was to be represented, John is ordered 'to measure the temple and the altar,' but to omit to measure the outer court with its buildings, which were 'to be trampled upon by the gentiles.' (ch. xi. 1, 2.) This commanded, says our author, intimates that the temple and the altar would be preserved; whilst the outer court would be given to destruction with the rest of the city. Now the temple in the proper sense—the material temple—was not preserved, when Jerusalem was made desolate. It must therefore, be supposed to have a symbolical meaning; and it is very obvious what this is. The temple, and the outer court are emblematical of the whole Jewish Religion; the former denoting its pure and spiritual part—its doctrines concerning the unity and perfections of God &c. the latter, its numerous rites and ceremonies. Now the doctrines concerning the unity and perfections of God were, it is well known, incorporated into the

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christian system; whilst the rites and ceremonies were considered unworthy of preservation. If, then, we are compelled to consider the temple the symbol of the spiritual part of the Jewish Religion, consistency requires that we should understand other parts of the drama in the same symbolical sense.

That Rome was intended to be a symbol of Paganism is evident, in the judgment of our author, from the following consideration. Rome or the Roman empire was exhibited, as we have seen, under the image of a sea monster, having names of blasphemy inscribed on his heads, and was assisted by a *false prophet*, who deceived the inhabitants of the earth, and persuaded them to worship the beast, by an imposing display of *pretended miracles*.

Now Rome, or the Roman empire in the proper sense, never made use of pretended miracles for the purposes of imposition upon mankind; but Paganism might very properly be represented as deriving its support from pretended miracles by false prophets, as the true religion was introduced and extended by real miracles performed by true prophets. Since, therefore, an empire supported by false prophets is represented as destroyed, a spiritual or religious empire i. e. Paganism, and not a civil one, must have been intended.

Our author observes, moreover, that his arguments are strengthened by the facility and propriety of his mode of interpretation when applied to those parts of the Apocalypse, from which no plain and good meaning can be extracted, upon any other views of its character and design.

Eichhorn has also written a good deal with a view to illustrate the literary merit of the Apocalypse, and to shew the author to have been a man of genius, taste, and learning. But it is not my purpose to state what he has said on this point.

ON THE UNION BETWEEN THE FATHER AND THE SON.

It is allowed by all christians, that our Lord asserts a very intimate union and relation between God and himself, in the expressions, *I and my Father are one;—I am in the Father, and the Father in me;*—and, *he that hath seen me, hath seen the Father.* * I would attempt to answer the inquiry, what is the nature

* John x. 30. xiv. 10. 9.

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of this union? If it be among the secret things of God, then indeed inquiry concerning it is vain. But if the scriptures give us any light upon the subject, it is our duty to avail ourselves of it.

First, then, let us distinctly understand in what respects our Lord and the Father are *not* one. To believe aright in Christ is to believe all, and no more than, he teaches of himself, or his apostles teach of him; and it is to believe as well what he teaches of God, as of himself. It should be observed and understood therefore, *first*, that our Lord and the Father are *not one person.*

A *person* is an intelligent being. To say that our Lord and the Father are one person, is therefore to say that they are *one intelligent being;* or in other words, that there is no distinction between them. This distinction of persons however is not only maintained throughout the New Testament, but comparatively very few christians have confounded the personality of the Son with that of the Father. They are as distinct persons, as he that *sends* is distinct from him that is *sent;* as a *Father* is distinct from his *Son;* or, as our Lord was himself a distinct person from his Apostles. Confound this distinction, and you lose *the Son of God.* Jesus Christ is then but a name; and all our associations with the terms *Mediator, Intercessor, and Advocate,* come to nought.

Secondly, as our Lord and the Father are distinct in person, so are they also in essence, or nature. Two persons may have a *similar,* but cannot have the *same* nature. The Father is *self-existent.* But our Lord no where intimates his own self-existence. The Father has, *in himself,* all power, wisdom, holiness and goodness. But our Lord teaches us of his own power, that it was *given* to him; of his own wisdom, that he *spoke the words of God;* of his own holiness and goodness, that he was *sanctified,* or made holy, and *sent* by the Father to do all that work of mercy for which he came into the world. If, *in him dwelt the fulness of the Godhead bodily,* it was because *it pleased the Father that in him should all fulness dwell.* Thus are our Lord and the Father distinct in nature; and all the offices in which our religion teaches us to contemplate him in heaven, represent him to us as not less subordinate to the Father, than his own constant expressions concerning himself while he was upon the earth.

We recur to the expressions, *I and my Father are one.* And to understand them, it is necessary to observe that, in the language spoken by our Lord, and in which the gospels were written, the word *one* is expressed by three different words, one of which is in the masculine gender, another in the feminine, and the third in the neuter; and that one or other of these words is

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used, as the object to which it is to be applied may require. I need only to add, that the word *one*, here used by our Lord, is in the neuter gender; that it means *one thing;* and that it should so have been translated. When one came running to our Lord, and kneeled to him, and asked him, 'Good master, what shall I do that I may inherit eternal life? Jesus answered him, why callest thou me good? There is none good but *one*,—*that is, God.*' Here the word *one* is in the masculine gender, and refers immediately to God, as the supreme and original good. And it is in the original an entirely distinct word from that, which was used in the expressions, *I and my Father are* ONE. Had our Lord intended to assert that he and the Father were one person, nothing could have been easier than to have done it. Nothing more would have been necessary, than to have used the word *one* in the masculine gender. From the influence of habit and of association, a reluctance may be felt in admitting the expression, *I and my Father are one thing.* But this in truth was our Lord's actual expression; and that we may obtain his meaning, it is indispensable that we attend to his words.

How then was our Lord *one thing* with the Father? Let us attend to the connexion in which these words were spoken.

We are told that the Jews came round about Jesus, and said unto him, 'how long dost thou make us to doubt? If thou be the Christ, tell us plainly.' He answered them, referring to a former occasion, 'I told you, and ye believed not. The works that I do,'—the miracles that I perform—'in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep.' In other words, 'ye believe not, because ye have not the simplicity, the integrity, and the teacheableness, which alone can qualify you to weigh evidence, and to obtain truth.' And having thus exposed to them the causes of their disbelief, and of their resistance of his authority, he expressed to them unequivocally the great object of his office as Messiah, and the certainty of its accomplishment. 'My sheep hear my voice, and I know them, and they follow me; *and I give unto them eternal life; and they will never perish; neither will any man pluck them out of my hand. My Father, who gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are* ONE THING.' And in thus saying that he and his Father were *one thing*, did he assert any thing more, than that the Father was one with him in the promise of *eternal life* to his disciples; and in the security they possessed of the fulfilment of this promise? The Jews indeed accused him of *blasphemy*, and of *making himself God.* But they neither did,

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nor could misunderstand, however they might pervert his meaning. It is only necessary to examine these words in their connexion, to be convinced that they will bear no other interpretation.

We learn in the 5th chapter of John, that when Jesus had healed a man who, 'had an infirmity thirty and eight years, the Jews sought to slay him, because he had done this on the sabbath day.' In vindication of himself he said only, 'my Father worketh hitherto, and I work.' 'Therefore,' we are told, 'the Jews sought the more to kill him.' They accuse him of the double crime of breaking the sabbath, and of *making himself equal with God*. But did our Lord, by thus calling God his Father, assume equality with God? Could he, in language more simple, or apparently more inoffensive, have directed the attention of these Jews to the authority by which he acted? 'My Father, on every sabbath, is doing acts of mercy; and may not I, on this day, do them likewise?' This is the whole import of his expressions. To men of ingenuousness, and of simplicity of heart, these words could have implied only, that he acted by the immediate authority of God. Jesus however condescends to correct their misconstruction of his words. He immediately replied to them, 'verily, verily, I say unto you, the son can do nothing of himself; but what he seeth the Father do. For what things soever he doeth, these doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth; and he will shew him greater works than these, that ye may marvel.'

Our Lord then was one thing with the Father, in the *authority* which he assumed. He spake in the name of God; and he professed also to speak the words, and to do the works of God. And he proved that he had this authority, by *miracles* that no man could have done, except God had been with him. He was one also with the Father in *design*. This he shewed particularly in his *precepts*, and in his *doctrine*. It was God's design, that men should more perfectly know his will; that sinners should be brought to repentance; that forgiveness and eternal life should be offered to men. Jesus was, emphatically, the messenger and agent of this great design. By what he taught and suffered, he became *the author of eternal salvation to all that obey him*. Thus demonstrating his authority to act in the accomplishment of a purpose so worthy of God, is he not most fully justified in the expression *I and my Father are one thing?*

That this is the actual, and the whole import of these words, will be still more obvious, if you will bestow a moment's attention upon those that immediately follow it. *The Jews took up stones*

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to stone him. They accuse him of making himself *God.* It was a charge which he might well have passed in silence. But he appeals to their own scriptures. *Is it not written in your law, I said ye are gods?* It is so written in the 82d Psalm, where God says of magistrates, I have said ye are *gods* and all of you *children of the Most High.* And again, in Exodus, *thou shalt not revile the gods,*—that is, the magistrates,—*nor curse the ruler of thy people.* And yet again, says God to Moses concerning Aaron, *he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.*—If magistrates, then, are called *gods*; and if Moses was appointed by Jehovah to be *instead of God* to Aaron; *say ye of him whom the Father hath sanctified, and hath sent into the world, thou blasphemest, because I said, I am* THE SON OF GOD? *If I do not the works of my Father, believe not.* This reasoning seems to be as conclusive, as any reasoning of the kind can be. And it illustrates, I think, the whole meaning, as distinctly as it proves the truth of the expressions, *I and my Father are one thing.*

But we may well advance yet one step further in this illustration. You will find in the old Testament, that angels, when sent on particular embassies from God, were called *God,* and were considered as *one thing with God;* as an ambassador among men is considered, in the country to which he is sent, as one thing with the government, or the sovereign that sent him. They were so considered, because they acted by the authority, and executed the designs of God. In the 18th of Genesis we read of *three men,* who conversed with Abraham *in the plains of Mamre.* And not only is it said on this occasion, that THE LORD *appeared to Abraham,* but also, that THE LORD *said, shall I hide from Abraham the thing that I do?* Read this chapter, and say if you have any doubt whether he who is here called *the Lord,* was indeed any other than *the angel,* or an angel *of the Lord?*—And when Jacob went from Beersheba toward Haran, in the way he laid down to sleep. And he dreamed; and lo, a ladder set upon the earth, and the top of it reached to heaven. And behold, the angels of God ascended and descended on it. And behold, THE LORD *stood above it, and said, I am* THE GOD OF THY FATHER, AND THE GOD OF ISAAC; and thy seed shall be as the dust of the earth. And Jacob took the stone that he had put for his pillow, and *set it up for a pillar, and poured oil upon it.* This is in the 28th of Genesis. And in the 31st chapter, Jacob says, *and* THE ANGEL OF THE LORD spake unto me in a dream, saying, I AM THE GOD OF BETHEL *where thou anointedst the pillar.* And, to cite but one other similar example, we

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read in the 3d of Exodus, that *the angel of the Lord appeared to Moses, in a flame of fire out of the midst of a bush.* And this *angel* said to Moses, *I am the God of thy Fathers; the God of Abraham, the God of Isaac, and the God of Jacob.* And Moses *hid his face*, for he was *afraid to look upon God.*—These angels were appointed to particular services; and in these services, they were representatives of God. As therefore they acted directly by his authority, and in execution of his designs, they were also called by the name of *God.* And surely, for the same reasons, and in a far higher sense, might our blessed Lord say, *I and my Father are one thing.*

We add one other illustration; and if satisfaction were wanting on the subject, it seems to be impossible that this should not give it.

In the very remarkable prayer recorded in the 17th of John, Jesus said, *Neither pray I for these alone,*—my apostles—*but for them also which shall believe on me through their word; that they all may be* ONE; *as thou, Father, art in me, and I in thee, that they may be* ONE IN US; *that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be* ONE, EVEN AS WE ARE ONE. The word *one* is here neuter, and as in the expressions, I and my Father are *one*, it signifies *one thing.*—This prayer was offered to God for us;—for *all christians* in succeeding times. Our Lord prayed that we might be *one* in, himself and the Father, as he and the Father were *one.* And are we not one with our Lord, if we do his *will;* and thus execute, to the extent of our power, the great and glorious *designs* of his religion concerning us?

Jesus received his authority from God. The words of Jesus were therefore the words of God. And the works of Jesus, in proof of this authority, were the works of God. And when he sent out his apostles, he invested them with authority like his own. They were to execute his will. And in the duties of their office, they were *one with him*, as he was *one with the Father.* Hence he said to them, *He that heareth you, heareth me; He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.*—To language so simple, it would be useless to add any comment.

We are not greatly surprised, that the Jews should have accused our Lord of assuming *equality with God*, or of assuming *to be God;* because, in almost every possible manner, they abused his language, deriving from it the most unjustifiable inferences, that they might either accuse him of sedition to the Roman government, or of blasphemy to the people. But it is indeed

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very wonderful that, distinctly and fully as he has denied the charge; and repeatedly and explicitly as he has asserted, that he was *sent* by God; that he could *do nothing of himself;* and that all power was *given to him;* distinctly as he has said, *my Father is greater than I;* and constantly as he called himself, either the *son of God* or the *son of man;* directly as he taught his disciples to pray to God in his name; frequently as he prayed with them to God; and unequivocal as was his language to them, 'I ascend to *my Father*, and to *your Father*, to *my God*, and to *your God;*' with all these, and far more numerous evidences, contained in his own teaching, of his subordination to the Father, and dependence on him, it is indeed very surprising that so many christians should still assert his *equality with God.*

Other observations on this subject we will submit to our readers in the next number.

THOUGHTS ON THE ESSENTIALS OF RELIGION.

It is always of great importance to distinguish between what concerns us and what does not, even in the most common business of life. We shall else be in danger of neglecting our own proper employments, and involving ourselves in needless responsibility without praise or thanks. There is enough to engage us that really belongs to us and has claims on our diligence. No one who is faithful will find his time too long for his work. The attention that would be accurate must be undivided. The endeavours that would be effectual must be cumbered with no superfluous weight. The same is true of all the objects of thought and examination that can be presented to the mind. The first exercise of the judgment must be to separate from them carefully whatever has been unnecessarily or improperly connected with them; whatever is adventitious or mistaken or of no regard. They should be set before us in their simplest state, and expressed in their plainest terms. Any thing that is permitted to adhere to them, which yet makes no part of them, will tend to embarrassment and error. Is it otherwise when religion is the subject of inquiry? It is one, which is of the highest personal interest. It involves truths, on which all are

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to meditate, commandments which all are to obey, means and assurances which are of no partial application. Men should therefore bring to it discriminating minds, that they may have clear views of it, and not perplex it with questions that have no necessary connexion with it; that they may discern what it is, and what it is not; what it insists on, and what it leaves; where it gives information, and where it is silent. They are thus to learn what is to be received on its authority, attending to what it directs, and to nothing more. They will not then, on the one hand, follow opinions merely because they are prevalent; nor, on the other, neglect the whole subject, because some things affirmed of it are irrational, and some that seem contained in it are hard to be understood. A few thoughts will be offered in this paper, designed to show the points of discrimination which are most important to be kept in view.

We should distinguish between what is certain, and what is uncertain. It is with the first that we are chiefly concerned; while the other must be set apart and considered in a different light entirely. Whatever is most valuable, whatever is needed for security, direction and solace, is plain. There is no room for doubt as to the way of obedience and its reward: and it cannot be supposed that God has made the well-being of any one to depend on what is ambiguous, so that he cannot penetrate it, or remote and abstruse, so that he can attain it with difficulty if at all. In nature about us, what is requisite for our support and comfort is precisely that, with which creation is full: the earth abounds with springs of water; and heat, the all-bounteous element, pervades the universe. So it is with those truths which are the sustenance of the moral life. They are within the reach of all. They come to the aid of every one who will seek them. The glow of devotion may be elicited from all the works of God's hands, and the fountains of salvation are perennial in his appointments and his word. Religion was not given to exercise the acuteness of the ingenious, or the laborious studies of the secluded, or the zeal of the controvertist. It does not address itself to the few inquisitive who are eager, and the unoccupied who are at leisure, to pursue deep researches: but to the ignorant, the poor, the weak, the busy, those who have few means of knowledge and little time for meditation. Its appeal is to mankind as they are;—of ordinary capacities, of limited opportunities, driven to toil, and immersed in cares. To be adapted to the condition and wants of such a race, its declarations must be clear, and its benefits offered on terms with which all can comply. The way of re-

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demption must be such a one as the prophet describes,—in which the simple shall not err. When Christ entered on his ministry, he did not call round him the men of learning and of rank. His disciples were not sought from among the elders, the rabbis, or the priests. The toll-gatherer was summoned from 'the receipt of custom;' and the poor fishermen at Tiberias left only their nets, when they left all, to follow him. There were no studied refinements, no abstract speculations, no mystical doctrines to be wrought into artificial systems, contained in that direct and powerful teaching of his, which was to renovate the world. He did not dispute against the theories of an empty philosophy, nor even against the superstitions of the vulgar, except so far as the immediate object of his mission was concerned. The multitude whom he instructed, the sinners whom he called to repentance, the publicans who received him to their hospitality, the women who ministered to him with such humble affection, and the twelve whom he had chosen to accompany him, would have but ill understood the subtile metaphysics and captious distinctions and mysterious tenets, which have since taken the name of Christianity: yet we cannot suppose that the lessons which they received, simple as they were, were not fully adequate to their spiritual needs. Religion is a *light*, and not meant therefore to be hidden; and to revelation we can surely be indebted for nothing but for what it manifestly reveals.

We should distinguish what is intrinsic in our faith from what is only accidental to it. Much will then be found to fall away from our conceptions of it, which had made them before vague and confused. Some persons are prevented from giving it the thought which it requires, by the apprehension that it is a very complicated theme, embracing a great variety of remote particulars, and including much which they are little disposed to search out and might be unable to admit. They perceive that there are a great many questions and controversies relating to it. They hear many things asserted as belonging to religious belief, to which they cannot assent; and to religious practice, which they cannot approve. They have great doubts on points where they cannot escape from doubt; and are made uneasy perhaps at a scepticism, which they would find it a long labour to learn away. But what is it on which they are thus sceptical? Is it the being of God, or his righteous government of the world, or his care for his creatures, or the conditions of acceptance forever the same, or the revelation of immortality? Then indeed they might well fear; being without a founda-

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tion on earth or a hold on heaven; with despair at the grave and darkness on the way thither. But if it is otherwise with them, and their confidence is in these respects firm, let them be of good courage. Their doubts overspread nothing which it is indispensable to preserve unclouded; nothing surely, on which they may not exert their own reason with all freedom and fearlessness. Our faith should be drawn from our moral sentiments and noblest desires; from every thing that is wise and holy and happy; from such portions of the volumes of nature and the scriptures as are simple and obvious and most profitable for instruction. It is not a possession to be wrapped up in the corner of a paragraph, or made dependent on doubtful words in a foreign tongue. It is a living voice from heaven and the heart; and not like one from the dead growing fainter and fainter with the years through which it passes. No one needs perplex himself with the traditions which are not essential to the word of truth: happy are the 'doers' of the truth itself.

We should distinguish between the substance of religion and its forms. What is its substance? A pure conscience and a well-grounded hope. What are its forms? They are as various as the situations and fancies of men: but it is the spirit that quickeneth. There are forms of outward observances; forms of transmitting what is important to be made known and established; forms of confessions and articles of belief. All these are at best but means, and not the end. The bible itself is not religion, but a record from whence we may be assisted to derive it. A man may have its every letter written on his memory, yet be growing blinder and harder. He may practice all the ceremonies of ritual service, yet not have religion. He may utter with sincerity the longest creed, that was ever devised by the bigotted to exclude the heretical, and be dead to piety still.

The intention of these remarks will not, it is hoped, be misconceived. This does not seem to be an age in which to complain of forms: and among beings such as we, it may be doubted if faith could be maintained in its efficacy without them. They are its limbs, though not its life. To such as are useful a high place should be assigned, but yet their own place. It must never be forgotten, that however excellent, they are not religion itself, but the aids to it only. The modes of paying homage to the Deity are different in the different states of society; but it will always be rendered in one or another form of outward expression by those who truly love and fear him. It is natural to show by some external acts

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whatever is much at the heart; and we might well be apprehensive for the existence of what is never seen. The principle of devotion unless manifested in some visible shape will be likely to escape utterly away. There must be an altar for the sacrifice, or the flame will die. We need not, however, be disturbed by any differences of method, or by any apparent difficulties in the exteriour and letter of the divine communications. What are these in comparison with independent, immutable, eternal truths?

We should distinguish between the speculative and the practical in religion. The difference between these seems very manifest; yet none needs more to be guarded and defined. If the former should be represented as unimportant, and the other as alone deserving of our regard, the inference might seem to be, that what is contemplative and abstract may safely be despised, and that nothing is worth attending to but what has a direct connexion with temporal interests and active concerns. This is the error of but too many; and is very far from the disposition that fits them for the reception of what is most spiritual in truth and holiest in the sources of conduct. For whence are derived those principles of action which are the highest and purest, and whence do they draw in their divine energy, but from contemplation; from thoughts far above the level of common thoughts, pursuits and feelings? The assertion is just, though liable to exceptions, that opinions enter into the materials of character, and that much as a man reasons he will live: and this is another argument against slighting without qualification and indiscriminately what is speculative in religious convictions. Further than this: the very essentials of any faith that can be named, partake in some degree of the character now spoken of. Even our views of some of the divine attributes may be termed speculative. They relate to what we cannot behold; they require a calmness and reach of meditation; they have no instant application to the business of the world. The truths that God is infinite and everlasting, do not become motives to any of our exertions, nor give direction to a single project. But who will say that they are without influence and useless? By speculations, then, are meant doctrines that have no connexion with moral worth; that produce no advantage if received, and if rejected, or never thought of, occasion no want. With such it will be wise not to burthen a religious belief, which accomplishes its whole design by rendering men obedient and confiding. Yet even here is room for dispute; for it is impossible to define precisely

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the limits at which opinions cease to be practical. The most abstruse theories and the wildest imaginations have been recommended by those who hold to them, on the plea of their tendency to promote virtue. Theological partisans are generally heard to extol their peculiarities as most salutary in their moral consequences; as if men were not kept together in brotherhood, duty and hope, by the things in which all agree, but by those in which each differs from the rest. The materialist and the necessarian frequently boast of their metaphysical systems as important to the cause of goodness among men: and they who maintain the strange doctrine of a division which is not a division in the nature of the Deity, continually charge their opponents with forsaking the very foundation of a holy life. To set apart therefore any dogma, as having nothing to do with an upright practice, would be to draw from them at once opposition and a denial. The very antinomian will contend that he alone magnifies the divine law. They who reject all belief in a final retribution, will aver that they are thus opposing a pernicious error. Nothing is too mean or monstrous in superstition to blush at making pretensions to utility. It may be questioned whether the most shameless parts of the mysticism of Swedenborg would not be vindicated by many, as highly conducive to the spiritual comfort and purity of the initiated. Still, the point of discrimination here proposed does not lose its importance; and each must determine for himself where it is to be fixed. Every one knows best what he himself needs for his governance, encouragement, trust, and instruction in righteousness: and he has a right, and he ought, to look with indifference on any propositions, which he considers empty of improvement, as on 'clouds without water, carried about of—winds.'

ORTHODOX DENUNCIATIONS.

It has been suggested, that it may be useful to remind the public of the denunciations poured out upon the Hopkinsians a few years since by the Calvinists of New-York. At this moment, when the orthodox are opening all their batteries of assault in every quarter, for the destruction of Unitarians; it is instructive and comforting to observe, that the cause is not so much the

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irreligion and heresy of those whom they assail, as the exclusive and narrow spirit of their own system :—which is rendered very evident by the fact, that anathemas of as great violence and bitterness are uttered against those who vary least from their standard as against those who vary most. Our object is, by the extracts we shall make, to show this fact, and leave our readers to draw their own inferences.

Ely's "Contrast between Hopkinsianism and Calvinism," was published in 1811. The object of this publication was to prevent Hopkinsians from obtaining places in the Presbyterian Church. "When any individual," it is said "is admitted to the Presbyterian church in the United States, he either professes or tacitly consents *sincerely* 'to receive and adopt the Confession of Faith of this church, as containing the system of doctrine taught in the Holy Scriptures.' It has been proved in the preceding pages, that the system of Hopkinsianism is *repugnant* to this Confession of Faith. This conclusion therefore irresistibly follows, that no person, who is fully conceived of the truth of this system, or who is not a Calvinist in sentiment, can conscientiously unite himself to the Presbyterian church, by assent to its Confession of Faith."

"It is a just conclusion also, that persons, who are known to profess doctrines utterly repugnant to these standards, cannot with propriety be received by the rulers of these ecclesiastical societies. *To admit any one, who is known to be a Hopkinsian, is nothing less than connivance at a false profession.*"

"The Presbyterian church should take warning; for a family or city, divided against itself, cannot stand."

The Contrast, p. 279, speaking of some Calvinistic platforms, says—"The *Hopkinsians*, Sabellians, Arians, and Socinians, cannot be expected to like them."—"Any person, who maintains *either of these heresies*, has departed from the faith of the pious fathers of New-England."

The work written with this design, was pushed into circulation and recommended by various letters from the most distinguished men in the Presbyterian Church, who hoped to crush Hopkinsianism by the strong attack. We recommend that our readers should refresh their recollection of these letters; and remember that all these missiles of hard names and anathemas were aimed against Dr. Gardiner Spring, then lately settled in New-York,—who, when they had fallen harmless at his feet, gathered them up, and hurled them, in a similar spirit, at certain other heretics of New-England.

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"*Dear Sir,* "*Princeton, Oct. 5th,* 1811.

"I must ask your pardon for so long delaying the expression of my thanks, for your useful assortment of the religious *errors and absurdities of certain writers* in our country, who have gained *a reputation, far beyond what nonsense and impiety* should acquire for a divine. These follies appear the more striking, by being brought so near together as they are in the Contrast, and separated from *that farrago of verbiage and tautology* with which they are encompassed in the original volumes. The basis of their argumentation is the same with that of the necessitarian philosophers in France and Germany. And I am persuaded that these profound divines *are preparing the way for a more extensive diffusion of infidel principles, and even of atheism, in our country.* I wish your book might be generally and seriously read, and the sentiments it exposes duly appreciated. I am, with with regard and respect, &c.

"SAMUEL S. SMITH," D. D. L L. D. &c.

"*Columbia, New-York, Nov,* 19*th,* 1811.

"I have read with attention, a great part of a book published by the Rev. Ezra Stiles Ely, entitled, "A Contrast," &c. and believe the author has performed a valuable service to the cause of religion, and merited the gratitude and support of Christians in general, by exhibiting, with perspicuity and ability, a view of the novel doctrines lately introduced into some congregations in our country, as contrasted with the real doctrines of the Reformed Church, and the principles of evangelical truth revealed in the word of GOD, and hitherto cherished in the hearts of the followers of the Redeemer, in every quarter where his Gospel has been preached with simplicity and sincerity.

"P. WILSON," L L. D.

Professor of Languages in Columbia College, and one of the Elders of the Reformed Dutch Church.

"In the above ample and just recommendation of the Rev. Mr. Ely's Contrast, I cordially concur.

"JOHN Mc NIECE," A. M.

Pastor of the Irish Presbyterian Church in New-York.

"For years we have consider as highly desirable to the religious public, a work which should make a fair contrast between the doctrines of Calvinistic churches, and some prevalent errors in theology. In the 'Contrast between Calvinism and Hopkinsianism,' the author has correctly exhibited, in his Calvinistic columns, the Calvinistic doctrines; and he has arranged, under the term Hopkinsianism, certain sentiments. which appear to us, not only inconsistent with the standards of the Presbyterian

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Churches, but also *at war with the philosophy of the human mind, with common sense, and with the word of the living* GOD. *Such sentiments*, in whatever connexion they may be taught, by whatever names they may be recommended, *ought to be exposed and reprobated in the most decided manner.*

"GEORGE FAITOUTE," A. M.

Pastor of the Presbyterian Church in Jamaica L. I. and nine others.

"The public attention has been lately drawn to what is commonly called, 'THE NEW DIVINITY;' or, by a name still more popular, 'HOPKINSIANISM,' which professes to improve the received system of Calvinistic doctrine. As truth is eternal, and the way of salvation but one, the very pretence of great 'improvements' in the body of Christian theology, is a legitimate cause of suspicion, and ought to put Christians on their guard. For the 'new light' which men are apt to boast, not unfrequently proves to be merely a new edition of old darkness. The first approaches of Error, silent, subtle, and insidious, rarely excite alarm; and when her progress is felt, her power has become great, and may be fatal. Therefore, they, who, are 'set for the defence of the Gospel,' ought to watch her steps, expose her designs, and not wait till, of her own accord, she throw off her mask. This is, pre-eminently their duty, at the present hour, in the city of New-York. No place on the continent has been so long happy in doctrinal concord among all denominations termed evangelical. This, their auspicious unity, has been recently invaded; and invaded by no other means than the introduction of 'Hopkinsian' principles, or what are generally recognised as such. It is, therefore, of importance, that Christians should know what these principles are, and how far they agree or disagree with the 'faith once delivered to the saints.' Their inquiries will be facilitated by the perusal of a short work, entitled, 'A Contrast between Calvinism and Hopkinsianism," by the Rev. EZRA STILES ELY. The author has brought within a small compass, and arranged in parallel columns, the outlines of both systems, as taken, on the one hand, from Calvin and the confessions of Protestant Churches; and on the other, from Dr. Hopkins himself, and some of his most celebrated followers. As the quotations are in the words of the writers, and give, so far as we have been able to examine, a fair representation of their sentiments, no reasonable objection can be offered to the mode of comparison. For only he that doeth evil hateth the light; neither cometh to the light, lest his deeds should be reproved; whereas, he that doeth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God. The doctrines of Calvinism, in other words, the good

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old doctrines of the Reformation and of the Bible, dread no examination, comparison, or contrast. We think, therefore, that Mr. Ely has performed a valuable service to Christians of plain sense and pure conscience, by enabling them to understand, with little trouble, what 'Hopkinsianism' is. And we nothing doubt that, upon sober research, *they will find it to be, in some very material points, 'another Gospel' indeed; and that neither have they so learned, nor do they wish so to learn, Jesus Christ.*"

"JOHN M. MASON," D. D. S. T. P.

Minister of the third Associate-Reformed Church in New-York, and three others.

"*Dear Sir,*

"By professing the Christian faith, the Gnostics came into the bosom of the primitive church, and for the space of three centuries disturbed her tranquillity, and obstructed the progress of the Gospel. They combined the oriental science with the Platonic system of 'being in general,' of 'abstract beauty;' 'disinterested love;' and 'the best of all possible worlds;' of which they had not any correct idea themselves; and attempted to blend their heterogeneous principles with revealed religion, and accommodate the pure, simple, and sublime doctrines of the Son of God, to the tenets of their contemptible philosophy. They spoke of the Most High with a familiar and disgusting irreverence; and deduced consequences from the premises they had adopted, which were shocking and impious, and which tended not only to render the scriptures unintelligible, but Christianity itself incredible and detestable.

"In the course of the last century, the system of *the best world* was revived and polished in Germany, with all the advantages that genius and erudition could afford, by the celebrated Leibnitz and Baron Wolf. Their *mundus optimus*, with its collateral inferences, was received and applauded through all the protestant churches of continental Europe. It was considered as the test of true science, and the highest improvement of the intellectual system. But what is the result? What has been the consequence? By that very philosophy the public mind became imperceptibly alienated from the authority of Scripture and the simplicity of the Gospel; and that system has evidently co-operated in opening a passage for the flood of infidelity, which, at this day, has overwhelmed those European Churches. There is no new thing under the sun. The same causes will every where produce the same effects. Errors are insidious and subtle: slow and silent, at first, in their progress, but sure of success, if undetected. They always eat, as doth a canker.

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"To what philosophy, instead of the Bible, they have submitted, or to what family they are related, whose doctrines you have exhibited in your CONTRAST, I do not know. But you have established the fact, that by whatever name or title they may be distinguished, they certainly are not Calvinists. They have departed, in many points, from the Confessions of Faith, and the form of sound words, adopted by the Reformed Churches; and it is time they were known, and a line of distinction drawn.

"If it be the duty of all the Lord's people to contend earnestly for the faith, and to be jealous lest their minds should be corrupted from the simplicity that is in Christ; it is especially incumbent upon those, who are set for the defence of the Gospel, and stand as watchmen upon the walls of Zion, to descry approaching danger, and give a speedy warning; and should an angel from heaven preach any other Gospel, to denounce and resist *him*.

"Your publication is seasonable. It will undoubtedly be productive of much good; and be well received by all those, who call no man father, but sit humbly at the feet of the meek and lowly Jesus, to seek the law at his blessed mouth. Be assured of the affection and respect with which I am, &c.

"J. H. LIVINGSTON," D. D. and S. T. P.

MISCELLANEOUS COLLECTIONS.

TOLERATION.

Extract from Thuanus's Epistle Dedicatory to his History, which Lord Mansfield said, he never read without tears.

For to those other mischiefs, with which this age, in hostility with virtue, abounds, that fatal discord has joined itself, occasioned by religion, which, for almost this whole century, has turmoil'd the Christian world with continual wars, and will continue still to vex, unless timely remedies, and other than hitherto have been employed, be carefully applied by those whose chiefest interest it is to manage that affair. For we have learnt by experience, that fire and sword, that exilement and prescriptions, have rather exasperated, than cured the distemper

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deeply rooted in the mind: and therefore not to be relieved or healed by medicines that only work upon the body, but by sound doctrine, and sedulous instruction, which being gently infused, persuades an easy passage to the mind. All other things are subject to the sanctions of the civil magistrate, and consequently the sovereign prince; Religion only admits not of dominion, and never enters the seat of human judgment, but when rightly prepared by a well grounded opinion of the truth, assisted by the accession of Divine Grace. Torments prevail not to enforce it; they but confirm the obstinate, rather than subdue, or persuade. What the Stoics have so haughtily boasted of their wisdom, much more justly may we assert of religion; that where people are deeply affected with it, torments and grief are little feared or valued, and all other inconveniences whatever, are overwhelmed and vanquished by that same fortitude, inspired by zeal and devotion. All the sufferings that mankind is liable to undergo can never terrify them. All the misfortunes and calamities that are dreadful to human frailty, they never complain of enduring. They know their strength, and whether falsely or truly, if once assured of heavenly support, they believe themselves sufficiently able to bear the burthen. Let the executioner stand at their elbow; let the tormentor appear with his irons and his kindled fires, it will not shake their perseverance. Nor will they consider what they are to suffer, but what they are to do. The source of their felicity remains within them; and whatever happens from without is but a fly-blow, and only grazes the surface of the skin. If Epicurus, branded among other philosophers for the impurity of his life, had such a high notion of a wise man, that burning in Phalaris's bull, he would cry out, 'Tis pleasant, and concerns not me at all; can we believe a character less signal due to their courage, who a hundred years since contemned and slighted all manner of torments, all the inventions of cruelty for Religion's sake? Or that they would not be the same again, upon as terrible a prosecution of the same inhumanities? 'Tis worth the while to hear what one among the rest both said and did, when tied to the stake on purpose to be burnt to death; how first he fell upon his knees and sung a psalm, which the flames and smoke could hardly interrupt; and when the executioner, to mitigate his terror, would have kindled the fire behind his back, *come hither*, said he, *and kindle it before my face: for had I feared a little scorching, I had never been brought to this place, which it was in my power to have avoided.* In vain therefore, men by torments labour to suppress the zeal of those that medi-

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tate innovations in Religion; which do but rather harden their minds to sufferings more painful, and more daring undertakings. For when others have sprung up out of the ashes of others, and that their number has increased, their patience turns to fury: no longer suppliants, as before, they then begin to be importunate and troublesome expostulators and demanders; and they who fled from cruelties before, have of their own accords betaken themselves to arms.

FROM HABINGTON'S CASTARA.

A HOLY MAN

Is onely Happie; for infelicity and sinne were borne twinnes; or rather, like some prodigie with two bodies, both draw and expire the same breath. In prosperity he gratefully admires the bounty of the Almighty giver, and useth, not abuseth plenty; but in adversity he remaines unshaken, and like some eminent mountaine hath his head above the clouds. For his happinesse is not meteor-like exhaled from the vapors of this world, but shines a fixt starre. Poverty he neither feares nor covets, but cheerefully entertaines, imagining it the fire which tries virtue; nor, how tyrannically soever it usurpe on him, doth he pay to it a sigh or wrinckle: for he who suffers want without reluctancie, may be poore, not miserable. He sees the covetous prosper by usury, yet waxeth not leane with envie; and when the posterity of the impious flourish, he questiones not the divine justice; for temporall rewards distinguish not ever the merits of men; and who hath beene of councel with the Æternall? Fame he weighes not, but esteemes a smoake, yet such as carries with it the sweetest odour, and riseth usually from the Sacrifice of our best actions. Pride he disdaines, when he findes it swelling in himselfe, but easily forgiveth it in another: nor can any mans error in life make him sinne in censure, since seldome the folly we condemne is so culpable as the severity of our judgement. He doth not malice the over-spreading growth of his equalls; but pitties, not despiseth, the fall of any man; esteeming yet no storme of fortune dangerous, but what is rais'd through our owne demerit. When he lookes on others vices, he values not himselfe vertuous by comparison, but examines his owne defects, and findes matter enough at home for reprehension. In conversation, his carriage is neither plausible to flattery, nor reserv'd to rigor, but so demeanes himselfe as cre-

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ated for societie. In solitude he remembers his better part is Angelicall, and therefore his minde practiseth the best discourse without assistance of inferiour organs. He is ever merry, but still modest; not dissolved into undecent laughter, or tickled with wit scurrilous or injurious. He cunningly searcheth into the virtues of others, and liberally commends them; but buries the vices of the imperfect in a charitable silence, whose manners he reformes, not by invectives, but by example. In prayer he is frequent, not apparent; yet as he labours not the opinion, so he feares not the scandall of being thought good. He every day travailes his meditations up to Heaven, and never findes himself wearied with the journey. Devotion he hath found the most Soveraigne antidote against sinne, and the onely balsome powerfull to cure those wounds he hath receav'd through frailety. To live he knows a benefit, and the contempt of it ingratitude, and therefore loves, but not doates on, *life*. Death, how deformed soever an aspect it weares, he is not frighted with, since it not annihilates, but uncloudes the soule. He therefore stands every moment prepared to dye, and freely yeelds up himselfe, when age or sicknesse summon him.

MONASTERIES.

In the very best view that can be taken of monasteries, their existence is deeply injurious to the general morals of a nation. They withdraw men of pure conduct and conscientious principles from the exercise of social duties, and leave the common mass of human vice more unmixed. Such men are always inclined to form schemes of ascetic perfection, which can only be fulfilled in retirement; but, in the strict rules of monastic life, and under the influence of a grovelling superstition, their virtue lost all its usefulness. They fell implicitly into the snares of crafty priests, who made submission to the church not only the condition but the measure of all praise. He is a good Christian, says Eligius, a saint of the seventh century, who comes frequently to church; who presents an oblation that it may be offered to God on the altar, who does not taste the fruits of his land till he has consecrated a part of them to God; who can repeat the creed or the Lord's prayer. Redeem your souls from punishment while it is in your power; offer presents and tithes to churches, light candles in holy places, as much as you can afford, come more frequently to church, implore the protection of the saints; for, if you observe these things, you may come with security at the day of judgment to say, give unto us, Lord, for we have given unto thee.

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With such a definition of the christian character, it is not surprizing that any fraud and injustice became honourable when it contributed to the riches of the clergy and glory of their order. From no other cause are the dictates of sound reason and the moral sense of mankind more confused than by this narrow theological bigotry. For as it must often happen that men, to whom the arrogance of a prevailing faction imputes religious error, are exemplary for their performance of moral duties, these virtues gradually cease to make their proper impression, and are depreciated by the rigidly orthodox, as of little value in comparison with just opinions on speculative points. On the other hand vices are forgiven to those who are zealous in the faith. I speak too gently, and with a view to later times; in treating of the dark ages, it would be more correct to say, that crimes were commended. Thus, Gregory of Tours, a saint of the church, after relating a most atrocious story of Clovis, the murderer of a prince whom he had previously instigated to parricide, continues the sentence; 'For God daily subdued his enemies to his hand, and increased his kingdom; because he walked before him in uprightness, and did what was pleasing in his eyes.'—*Hallam's Middle Ages.*

PRESERVATION OF LETTERS DURING THE DARK AGES.

If it be demanded by what cause it happened, that a few sparks of ancient learning survived throughout this long winter, we can only ascribe their preservation to the establishment of Christianity. Religion alone made a bridge, as it were, across the chaos, and has linked the two periods of ancient and modern civilization. Without this connecting principle, Europe might indeed have awakened to intellectual pursuits, and the genius of recent times needed not to be invigorated by the imitation of antiquity. But the memory of Greece and Rome would have been feebly preserved by tradition, and the monuments of those nations might have excited on the return of civilization, that vague sentiment of speculation and wonder, with which men now contemplate Persepolis or the pyramids. It is not, however, from religion simply that we have derived this advantage, but from religion as it was modified in the dark ages. Such is the complex reciprocation of good and evil in the dispensations of Providence, that we may assert, with only an apparent paradox, that, had religion been more pure, it would have been less permanent, and that christianity has been preserved by means of its corruptions. The sole hope for litera-

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ture depended on the Latin language; and I do not see why that should not have been lost, if these circumstances in the prevailing religious system, all of which we are justly accustomed to disapprove, had not conspired to maintain it; the papal supremacy, the monastic institutions, and the use of a Latin liturgy. I. A continual intercourse was kept up in consequence of the first between Rome and the several nations of Europe; her laws were received by the bishops; her legates presided in councils; so that a common language was as necessary in the church as it is at present in the diplomatic relations of the kingdoms. II. Throughout the whole course of the middle ages, there was no learning, and very little regularity of manners, among the parochial clergy. Almost every distinguished man was either the member of a chapter or of a convent. The monasteries were subjected to strict rules of discipline, and held out, at the worst, more opportunities for study than the secular clergy possessed, and fewer for worldly dissipations. But their most important service was as secure repositories for books. All our manuscripts have been preserved in this manner, and could hardly have descended to us by any other channel; at least, there were intervals, when I do not conceive that any royal or private libraries existed. III. Monasteries, however, would probably have contributed very little towards the preservation of learning, if the scriptures and the liturgy, had been translated out of latin when that language ceased to be intelligible. Every rational principle of religious worship called for such a change; but it would have been made at the expense of posterity. One might presume, if such refined conjectures were consistent with historical caution, that the more learned and sagacious ecclesiastics of those times, deploring the gradual corruption of the latin tongue, and the danger of its absolute extinction, were induced to maintain it as a sacred language, and the depository, as it were, of that truth and that science which would be lost in the barbarous dialects of the vulgar. But a simpler explanation is found in the radical dislike of innovation which is natural to an established clergy. Nor did they want as good pretexts on the ground of convenience, as are commonly alleged by the opponents of reform. They were habituated to the latin words of the church-service, which had become, by this association, the readiest instruments of devotion, and with the majesty of which the romance jargon could bear no comparison. Their musical chants were adapted to these sounds, and their hymns depended, for metrical effect, on the marked accents and powerful rhymes which the latin

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language affords. The vulgate latin of the bible was still more venerable. It was like a copy of a lost original; and a copy attested by one of the most eminent fathers, and by the general consent of the church. These are certainly no adequate excuses for keeping the people in ignorance; and the gross corruption of the middle ages is in a great degree assignable to this policy. But learning, and consequently religion, have eventually derived from it the utmost advantage.

[*Hallam's Middle Ages.*

CHAMOUNY.—THE HOUR BEFORE SUNRISE.

Hast thou a charm to stay the morning star
In his steep course? so long he seems to pause
On thy bald awful head, Oh Chamouny!
The Arvè and Arveiron at thy base
Wave ceaselessly, while *thou*, dread mountain form,
Ridest from forth thy silent sea of pines
How silently! Around thee and above
Deep is the sky and black: transpicuous deep
An ebon mass! methinks thou piercest it
As with a wedge! But when I look again
It seems thine own calm home, thy chrystal shrine,
Thy habitation from eternity.
Oh dread and silent form! I gazed on thee
Till *thou*, still present to my bodily eye,
Didst vanish from my thought.—Entranc'd in prayer,
I worshipped the Invisible alone,
Yet thou methinks wast working on my soul
E'en like some deep enchanting melody,
So sweet we know not we are listening to it.
But I awake, and with a busier mind
And active will, self-conscious, offer now
Not as before, involuntary prayer
And passive adoration.
Hand and voice
Awake, awake! and thou, my heart, awake!
Green fields, and icy cliffs! all join my hymn!
And thou, O silent mountain, sole and bare,
Oh blacker than the darkness, all the night,
And visited, all night by troops of stars
Or when they climb the sky, or when they sink
Companion of the morning star at dawn,
Thyself earth's rosy star, and of the dawn
Co-herald! wake, oh wake, and utter praise!
Who sank thy sunless pillars in the earth?

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Who fill'd thy countenance with rosy light?
Who made thee father of perpetual streams?
And you, ye five wild torrents fiercely glad,
Who call'd you forth from night and utter death?
From darkness let you loose, and icy dens,
Down those precipitous, black jagged rocks
Forever shattered, and the same forever.
Who gave you your invulnerable life,
Your strength, your speed, your fury and your joy
Unceasing thunder and eternal foam?—
And who commanded and the silence came,
"Here shall the billows stiffen and have rest?"
Ye ice-falls! ye that from yon dizzy heights
Adown enormous ravines steeply slope,—
Torrents, methinks, that heard a mighty noise,
And stopt at once amidst their maddest plunge,
Motionless torrents! silent cataracts!
Who made you glorious as the gates of heaven
Beneath the keen full moon? Who bade the Sun
Clothe you with rainbows? Who with lovely flowers
Of living blue spread garlands at your feet?
God! God! the torrents like a shout of nations
Utter; the ice-plain bursts, and answers God!—
God! sing the meadow streams with gladsome voice,
And pine groves with their soft and soul-like sound.
The silent snow-mass, loos'ning, thunders God!
Ye dreadless flowers, that fringe the eternal frost!
Ye wild goats, bounding by the eagles' nest!
Ye eagles, playmates of the mountain blast!
Ye lightnings, the dread arrows of the clouds,
Ye signs and wonders of the element,
Utter forth God! and fill the hills with praise!
And thou, oh silent form, alone and bare,
Whom as I lift again my head bow'd low
In silent adoration, I again behold,
And to thy summit upward from thy base
Sweep slowly, with dim eyes suffused with tears,—
Awake thou mountain form! Rise like a cloud,
Rise, like a cloud of incense, from the earth!
Thou kingly spirit throned among the hills,
Thou dread Ambassador from earth to heaven,
Great Hierarch, tell thou the silent sky,
And tell the stars, and tell the rising sun,
Earth with her thousand voices calls on God.

[COLERIDGE.

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[ORIGINAL.]

PARAPHRASE OF THE LORD'S PRAYER.

Our Father, who in Heaven dwellest high,
And yet art near to those who call on thee
In faith and fear! we call upon thee now—
Thy creatures and thy children call on thee,
In joy that we may take upon our lips
A name so full of love, and say, Our Father!
Thy name be hallow'd—it is great and holy!
O never may it pass our thoughts or tongue
Unmark'd by awe, and words of reverence;
O never may profanity or lightness,
Or disregard of aught that thou hast said,
Draw down upon our souls thy dreaded frown.
Thy kingdom come! The reign of Heaven draw near!
The peaceful reign of righteousness and love;
When, from the rising to the setting sun,
Each knee and heart shall bend, and all thy will
Be done by those who on thy footstool dwell,
As by the spirits blest who guard thy throne—
Be done on earth as it is done in Heaven.
Give us each day our daily bread. Give us
The food which our frail bodies need, and O!
Much more supply our souls with sacred bread,
More sweet than that which in the desert fell
Upon thy chosen—even the bread of life.
Forgive our sins, as we forgive the sins
Committed against us; and be not strict
To number our misdeeds, for if thou wert
What soul could live? O lead us not, we pray,
Into temptations which our feeble strength
Cannot o'ercome; but still deliver us
From evil—evil thoughts and evil deeds,
From dire calamity and hopeless woe,
From want, from pain, from sickness, and from sin,
And from a fearful, unrepenting death.
Deliver us, Almighty God! for thine
The kingdom is, the glory, and the power,
As it has been through past eternity,
And shall forever and forever be.

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HYMN.

FOR THE CHRISTIAN DISCIPLE.

Father in Heaven, to thee my heart
  Would lift itself in prayer;
Drive from my soul each earthly thought,
  And be thy presence there.

Each moment of my life renews
  The mercies of the Lord,
Each moment is itself a gift,
  To bear me on to God.

Beneath the shadow of thy wings
  I've been securely kept;
Directed in my waking hours,
  And guarded when I slept.

Why should'st thou make me thus thy care,
  A weak and sinful man,
Who have refused to render thee,
  The little that I can?

The spirit which thou gavest me,
  To idols I have given,
And I have wasted that on earth,
  Which thou didst form for Heaven.

But blessed be thy holy name,
  For all that thou hast done;
And let thy mercy pardon me,
  Thro' Jesus Christ thy son!

O help me break the galling chains
  This world has round me thrown,
Each passion of my heart subdue,
  Each darling sin disown!

And do thou kindle in my breast
  A never-dying flame
Of holy love, of grateful trust,
  In thine Almighty name!

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REVIEW.

ARTICLE V.

Tracts of the Boston Publishing Fund:—*viz. James Talbot, an American tale;—Life of Eleanor Moreland;—Some account of Thomas Dormer, with hints on early rising;—Drunkenness, its advantages and disadvantages;—History of Isaac Jenkins, his wife, and their three children, with an agreeable and happy sequel;—The Lottery Ticket, an American tale;—Edmund and Margaret; or sobriety and faithfulness rewarded;—Abstract of Sacred History, being the first part of the Geneva catechism.*

This institution, whose first organization we announced nearly a year since, went into operation during the last Autumn, and has thus far, been more successful than was anticipated. It is intended chiefly for the benefit of those classes of the community, to whom the price even of a small book is a matter of considerable consequence; and its purpose is, to furnish these classes with useful and religious reading, cheaper than they can now obtain irreligious, fanatical and unprofitable—to make it, in short, their *interest* to buy good books.

To effect this, a moderate fund was raised, and, from this fund, several small works have been published, which are sold at so low a rate, that all, but the poorest, can purchase them. The first of these, *James Talbot*, an *original* tale, is a remarkably happy story showing the mode, in which industrious habits and religious impressions were produced in a child of very poor parents. We have seldom read any thing of the kind written with greater simplicity and truth, or more calculated to effect the object, for which it was intended;—and that it *has* been useful and acceptable, we know, not only from the circumstance, that an edition of 3000 copies has been sold in a short time; but because several children have been much moved and influenced by it, and one in particular, induced to imitate the hero of the story, so far as to make his own shoes. With these proofs of general approbation, therefore, and particular usefulness, we trust the author of this excellent tract will go on to write others;—for, as it is a great objection to the best publications of this sort among us, that they are adapt-

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ed to a state of manners, feelings and character very different from our own, it is obvious, that a person of as much talent and as strong religious impressions, as the author of James Talbot, can hardly be more usefully employed, than in furnishing our own community with similar works, suited to our particular wants, with the skill shown in this.

Several other publications have succeeded to James Talbot. The *Lottery Ticket*, intended to discourage the passion for this insinuating form of gambling, by an account of a New-Hampshire farmer, who became its victim, has been well received, and will, no doubt, do good. *The History of Isaac Jenkins* was written by the well known Doctor Beddoes, to discourage intemperance; and several hundred thousand copies are said to have been printed in England. It is a narrative of *facts*, given in a bold, direct, popular style, which we have never seen before used in any similar way, but which we should be very glad to see imitated; for, we doubt not, it is calculated to produce a strong impression on those for whom it is chiefly intended.—*Eleanor Moreland, Thomas Dormer, Drunkenness, its advantages and disadvantages;* and one or two others that have been sent out by the publishing fund quite lately, are also such, as seem to us well calculated for our state of society; but we have not time or room to speak of them in detail.

We wish, however, to say a word of the *Geneva Catechism*, the first part of which is just issued from the press. The want of a work of this sort has been seriously felt by those engaged in the religious instruction of the young. Since the Westminster Catechism was disused by a large portion of the Christian community, as suited to communicate error rather than instruction, we have not been in possession of any catechism, except such as teach the merest elements of religious truth; and, for want of some more comprehensive manual, the systematic instruction of children has too often ceased, at the very period, when most might be promised from it;—when they are neither too young to be taught, nor too old for their character to be pliable. The Geneva catechism appears to us completely to supply this need. It is a recent translation of that, which is in use in the Swiss and French Protestant churches. It consists of three parts; the first, which is just published here, being an abstract of the Sacred History; the second, on the truths, and the third, on the duties of the Christian Religion. The first part admits of no higher merit, than that of being judiciously and accurately drawn up. The two latter exhibit a comprehensive view of the Christian system of faith and practice, free from any thing, which a christian parent need fear to

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teach his child. The whole, we think, is a work of distingiushed ability and value; and calculated, not only to instruct the young, to whose use, we hope, it will be extensively introduced, but to systematize and mature the knowledge of their elders.

The publishing fund, however, is not intended to be confined to the printing and cheapening *small* books. Miss Edgeworth's new and excellent story of *Frank going to a public school*, has been just put to press by it; and, as its means increase, larger and larger books will be disseminated through its operation, in classes of society, where they never could otherwise have penetrated. We, therefore, hope, that it will have all the encouragement, which those, interested in the intellectual, moral, and religious improvement of society, can give it—that those, who have not yet subscribed to its fund, will now do it; that those, who have not yet bought its publications, will now buy them;—and that it may thus be enabled to go on with the same success, upon a larger scale, that it has already had on one comparatively humble.

ARTICLE VI.

Clerical Discipline, exemplified by the Franklin Association, in the late measures, adopted by them towards the author. Accompanied with illustrations and remarks. By Joseph Field, Pastor of a Church in Charlemont. Greenfield, 8vo. pp. 24.

Our readers who recollect the account which we gave in our last number of Mr. Field's 'attempt to explain the doctrine of the Trinity, in *consistency with the unity of God*,' will not be surprized to learn that he has been dealt with by his orthodox neighbours, and requested not to preach in their pulpits. No one acquainted with the spirit and signs of the times, could fail to perceive the hazard in which he had placed himself, by his rash attempt to lift the veil from a holy mystery. He had not, indeed, gone the whole length of that heresy which is so furiously cried down in the land, but was merely an inquirer, groping after light, if haply he might feel and find it; yet because this light led him a little astray from the old doctrine, it was no excuse that he thought it from heaven—he must suffer for it. Our orthodox brethren seem to think, that to differ from them is in itself a crime; the design, the motive, the moral cause, the conscientiousness, sincerity, piety, are not to be taken into

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the account. The best intentions cannot, in their view, render dissent innocent. To presume to inquire, is sin, to doubt, is to follow the suggestions of satan, to defend and publish dissent is to deserve exclusion from christian fellowship, and a threat of eternal wrath. Mr. Field should have considered this, for he lives where there are staring witnesses to its truth. Yet he seems never to have thought it possible that it could be so with *him*. He opened his mind candidly, to those around him, and 'thought they would not condemn a brother until they had argued and laboured with him concerning his alleged errors.' Although, as he says, he knew there were men amongst them 'capable of intrigue,' yet he 'never harboured a jealousy, that they could have views which would lead them to treat him in so ungenerous and unchristian a manner.' But his unsuspecting temper led him into error. His friends and familiar acquaintance, yea, the very men that acknowledge they have 'received from him much instruction,' and have 'looked to him as an oracle,' *rejected* him as *a heretic*, but without taking the trouble of a *second* or even a *first admonition*.

We have no personal knowledge of Mr. Field or of the circumstances of the present transaction. We cannot help regretting, however, that he has not been able to bear this visitation with more equanimity, and that his pamphlet is not better written. But perhaps we might find some excuse for the first burst of emotion in a man, who is suddenly aroused from his delusion and finds himself betrayed where he placed confidence. Even the strong and sometimes coarse sarcasm which he employs, helps to indicate an honesty and strait forwardness of purpose and spirit which cannot be disapproved. And whatever may be the blemishes of a pamphlet, thus written hastily under circumstances of strong excitement and sudden impulse, the case itself has some claim to attention, and will suggest to our readers matter for useful reflection.

Mr. Field, it appears, was a member of the 'Franklin Association' of ministers, and had been so since its formation. Now every one knows that an association has no ecclesiastical authority or domination. Undoubtedly such a body may reject from it any member it pleases; it may do this on the charge of erroneous opinions in theology, or for sins against good taste in composition, or for any assignable cause. But this would be very inconsistent with the object of the association, and opposed to the almost universal practice in the churches; such bodies being, in every part of the country, constituted year after year of members who differ, and are known to differ, widely in theological sentiment. They never were intended to be tribunals

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for the judgment of heresy. This is so certain, that in some parts of the country new bodies have been erected which might have this character, called con-sociations. It is consistent for *these* to discipline their members for opinion, because they agree to be disciplined; but in the others, it amounts to a virtual breach of engagement, since a man joins them with the understanding that he is to have perfect freedom of thought and speech. The Franklin Association was, in this respect, no different from others.

'The body is constituted by a voluntary subscription to articles, which contain nothing of the nature of a creed; but are intended solely to regulate the conduct of the members in fulfilling the obligations they assume to assist each other in ministerial improvement, literary and moral. No member makes himself amenable to the body for his opinions, as if they were a tribunal for final judgment and decision. Discussion is the grand object, and this with a view to increase in knowledge, and to correct mistakes. Accordingly, let it be further observed, that the exercises, in which the meetings, that are stated and periodical, are employed, have generally been the proposing and answering of questions in theoretic and practical theology. Dissertations have been read, in a multitude of instances, for examination and remark, whether by previous assignment, or otherwise.' p. 3.

This arrangement of duties at the stated social meetings of ministers, is undoubtedly judicious, and calculated to be eminently useful, so long as discussion should be perfectly open and free. But nothing can be more preposterously absurd, if there be but one standard of opinion, and disagreement be made dangerous. It overthrows at once the obvious intention of the institution, and renders it as little useful for the purpose of 'increasing knowledge, and correcting mistakes,' as if the members were only to question each other out of the assembly's catechism. It is vain to write dissertations and discuss questions, where men cannot safely go out of a prescribed circle, and agree to differ. It is mere mockery to pretend improvement, where every suggestion of improvement or even 'attempt to explain,' may subject one to the loss of his standing. Besides, no association ever existed in which the members were all perfectly agreed in all points of doctrine. It would be a lamentable thing if they should be: for even the members of the Franklin Association could once argue, 'that there was an advantage for improvement, in having a diversity of religious sentiment in the body.' And if they were really anxious for improvement, why should they fear diversity on one subject more than on another?

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Our author, belonging to an association thus constituted, and thus professing a readiness to discuss and improve, in which therefore he might expect candour and hope to speak without rebuke, to find aid rather than censure;—availed himself of the custom of reading dissertations for examination and remark, to introduce his thoughts on various topics which had exercised his mind. The manner in which they were received is very characteristic.

'In the course of this established usage, I solicited, as I had frequently done before, at a regular meeting, the attention of the body to a MS. I had prepared, the same which has since gone into print. It was, in part, attended to, at that and a subsequent meeting; but the whole was never read in that body, for the sole reason, that the members discovered no disposition to aid the writer, by their remarks, in his inquiries. They uniformly excused themselves from even giving an opinion of the correctness of the statements and reasonings, which had been submitted to them. And the same studied reserve has been maintained to this day, except so far as will appear in the sequel.' p. 4.

The writer is so inattentive to dates, that we cannot learn when this took place. In another part of the pamphlet we are told, that the association 'have known him to profess and endeavour to defend these doctrines, for more than ten years past.' But when he first submitted them in formal dissertations, he does not say. However this may be, he certainly had no reasonable ground to apprehend that at length he was to be formally convicted of a damnable heresy: for he had not been very urgently contradicted, no considerable pains had been taken to prove to him his error, and some individuals even appeared to think favourably of his opinions.

'Several individuals of the Association have, privately, given, at least, a partially favourable decision upon the character of the book. One, venerable in years and judgment, said it had shed considerable light upon the scriptures, though he was not pleased with the vein of sarcasm, which was apparent in a few of its pages.

'Another was reported to me as having said, before the publication appeared, that to what he heard read in Association he could not object; though he was not prepared to say it was true.

'Another member, after having heard almost the whole MS. read, (shall I say, that it was one of the committee?) replied to the author, "You are not a Unitarian."

'Others, particularly some of the more cunning ones, who keep their powder-plots in their own heads, until the time has come for lighting the match, have, probably, thought their *views* would be best promoted by an ostensible neutrality, in doors and out; and their opinion comes out, at this late hour, with some effect. How-

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ever, all men are, we know, not equally endowed with *prudence*. Some speak quicker than they afterwards wish they had.' p. 10.

Even the scribe of the association for some time could see no harm, but rather imagined he saw truth in these opinions, and at last thought them erroneous, simply because he feared that they might lead to consequences which he disliked;—which appears from the following curious extract of a letter.*

'I have looked to you as an oracle. I have indeed received, and I would acknowledge it with gratitude, much instruction from many of your communications, and remarks, verbal and written;—and at the outset of your scheme, not suspecting whither it was tending, *I fell in with opinions* in the abstract, which I cannot now admit, as I see them necessarily connected with other sentiments, which I have not dared for a moment to adopt.' p. 4.

Our author's remarks on this passage have weight in them, and deserve attention.

'His considering me as an oracle, was, certainly, doing me an honour I never deserved; and a drawback, to a very considerable amount, is entirely allowable. But when I think, on the other hand, how low, how very low, I am now fallen; I am driven to the reflection; "Lord, what is man!" I am not a little mortified at being doomed to the humiliation of a Hindoo idol, that is first adored, and then unmercifully whipped and vilified by his adorer.

'But it was not my oracular authority, that led him to fall in with opinions, which now he dares not admit; for it is not the opinions, themselves, or in the abstract, which now frighten him; but their supposed *connections* and *consequences*. And what are these *connections* and *consequences?* And what has sealed them up in the depths of mysterious secrecy, that we may not have a single glimpse at them? Why has he not, under the sacred impulse of friendship, disclosed to one, he loves, what has saved him from ruin? that they might rejoice together in a common salvation? Is he indeed my friend? and has he learned his duty from the whispers of the bear in the

*The postscript is as curious as the letter itself, and will need no comment to make its meaning clear.

'P. S. The inclosed paper contains the report of the Committee, and the votes of the Association upon it, and in connection with it, which I was directed to communicate to you. I should be pleased to have seen you, but my avocations have been too numerous to give me an opportunity. I was in Charlemont the next Saturday after the Association, but had not then had time to record the doings of the Association at their last meeting or to copy the result of the committee. And on my return it was so stormy, and I had also an appointment to visit a school, that it was inconvenient to call. In going to Hawley I had not time to go by your house. I hope to see you soon.'

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fable? We were companions. He descried the danger and fled; but offered no aid to his brother. From the lofty tree of security he looks down; but it is only to upbraid his unfortunate fellow traveller with his prostrate condition in the very mouth of destruction. Oh! why did he not seize him by the hand, and try the experiment of those good angels, who, on the plains of Sodom, would not leave those they were concerned for to the effect of their own tardiness! Why must I be left to fall and perish under the influence of abstract opinions, good enough indeed in themselves, but conducting to mischief; when I am standing close by the side of a brother, who well knows what I am coming to; but will not open his lips to warn me?

'And is this my complaint a mere trick of rhetoric, a flourish of the imagination, calculated only to bewilder us in a fog? What then is the sobriety of fact, the plain, honest, unimposing visage of truth, in the case? It is the following exactly.

'More than two years, ago, I exhibited a plan of scripture interpretation, designed to rescue the Trinitarian doctrine from what I thought to be the rubbish of nonsense, absurdity, and contradiction My brother saw it, and thought it good; but now he tells me, in different words, that it bears the impress of hell, and is calculated to plunge men into the bottomless pit. As soon as the scales had fallen from his eyes, and he saw the awful consequences, of which he now speaks; his love of a soul in danger must have stimulated him to instant interposal. And nothing can pass for an excuse, but the supposition, that the light did not break in upon his mind, until the meeting of Association at Greenfield; and then the *views* of those present, which might not be controlled, would not allow of delay in signing the death warrant of an offender, whose *first admonition* was to come in the form of a precept for immediate execution.' p. 11, 12

Another passage in the same letter he thus comments upon, and our readers will not withhold their sympathy with the feeling by which his remarks were dictated.

'The subject, I allow, is, in appearance, treated with becoming solemnity, when it is said, "I have examined the Bible—I hope with honesty and prayerful attention." And again, "I would express my ardent wish, that my friend would weigh his sentiments again on his knees, and in the view of that day which is to try you and me."

'I love to hear a solemn exhortation flowing from a sincere heart, when it points me to the throne of grace, and the revelation of mercy in the gospel of reconciliation; and when my importunate intercessions to God for light and aid to guide my researches, shall cease; I shall have no reason to hope for success in my inquiries.

'But why has the above strain of fervent, affectionate, entreaty, been deferred to this time? Is there no encouragement to invite sinners to repentance, until the door of mercy is shut against them?

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Or was it necessary, that a vote of exclusion should pass in Association to lay a foundation for a pathetic address to my feelings, on the subject of reviewing my religious opinions? I am not offended at this expression of christian fidelity, if such it can claim to be; for if I should dare to pronounce any thing, affirmatively, concerning myself, I should say, I have anticipated it from early life. But supposing we have been on our knees for help to understand the Scriptures; does that suppose we have grown to infallibility, and discussion is at an end, having become needless? If I am convinced, that my studies have been accompanied with sincere prayer; does this entitle me to say to my brother; "All genuine religious experience agrees with my sentiments, and disagrees with yours; therefore, I am bound, in conscience, to drive you out from abiding in the inheritance of the Lord?" This is the language of Association, as we shall see by analyzing their vote.' p. 13.

But to pass over the detail of minor circumstances, which show how silently the plot was prepared while the victim was unconscious of it, let us look at the recorded acts of the reverend inquisition. On the 15th of November, 1820, 'the association made the following request of Mr. Field. 'As Mr. Field is disposed to be frank in disclosing his sentiments; has read manuscripts to the association upon important topics without the benefit of their deliberate remarks on the same; it is proposed, if he is willing, that this association have the opportunity of examining these manuscripts in such a way as they deem proper, that they may offer him their candid and serious opinion, as to the correctness of the sentiments they contain.' The request being complied with, a committee of three was chosen to examine the papers and 'report the result.'

The committee reported on the 14th of February following, and we present their report entire.*

'Rev. Brethren, we your Committee chosen to inquire of our brother the Rev. Joseph Field, a member of our body, concerning his Theological sentiments, which he had before communicated to the Association in writing, and which he expressed a readiness to make known for the perfect understanding of the Association, beg leave to report.

'We met at Mr. Field's, according to his invitation, Dec. 18, 1820.

'Mr. Field received us with hospitality and expressed a willingness, candour, and readiness to facilitate our business; produced his MSS. read all the distinguishing passages we requested. The result of which we took down in writing verbatim as we now communicate to you in these several articles:

*'It will be perceived,' says Mr. Field, in p. 15, of his pamphlet, a passage which discloses a fact worthy of attention in the history of this case.

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'1. That the declaration to Adam, "In the day thou eatest thereof thou shalt surely die," is not a threatening of penal evil, but a prediction of spiritual death.

'2. That personal holiness in mankind is as really rewardable as sin. That virtue does as really deserve future good on its own account, as sin does future evil on its own account.

'3. That Jesus Christ did not die as a substitute for sinners, that his atonement is not any thing like vicarious sufferings, but consists in actually reconciling the hearts of sinners, or in actually purifying them from sin and vice.

'4. That the Divine Being is as really and absolutely one Being, or Person, as any individual man, or angel is one; that prior to any work of creation nothing like plurality, Trinity, or society was applicable to Deity.

'5. That Jesus Christ is a created being, the Son of God only by creation, and the first being ever formed, and has an exalted intelligent nature conjoined with a human body; and that absolute Deity is united with him, and all the fulness of God dwells in him.

'6. That the Holy Ghost is a creature as distinct from both Father and Son, as one man is distinct from other men; and at the same time God is united with him and acts by him in the works of grace and reconciliation.

'These several articles being read to Mr. Field, he acknowledged them to be a correct and fair expression of some of his religious sentiments.

JOSIAH SPAULDING,
THEO. PACKARD
THOS. SHEPARD.'

It was voted, 'to accept this report of the Committee which respects only their views of his sentiments without approving or disapproving.' The Committee was then requested 'to complete their report by offering to the association their opinion as to the correctness of Mr. Field's sentiments.'

Thus far all is mild and unthreatening. It is only proposed to examine his papers, and *offer him their candid and serious opinion as to the correctness of the sentiments they contain:* and no one could object to this. But how was this 'opinion' offered? For twelve months the committee was silent, but it was whispered about abroad, 'what the association were going to do.' The association was as still as their committee; and when pressed to act decisively,

'not a word was said, more than this evasive reply from an aged member; "You need not trouble yourself, so long as we do not act against you;" or to this effect. Was it to be inferred from this, that in three months a sentence of judgment was to be definitively pronounced against me, without a moment's previous deliberation upon it, in my hearing?

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'And besides this; at that self-same meeting, a question was proposed by a member, with the avowed design of procuring, what would be improperly called, a decree against church-members, who should favour Unitarianism; and the question was modified and re-modified *expressly* to bring it into a shape not to offend me in respect to any peculiar sentiments of my own; and this not by any request of mine. Did this look as if I had but just three months to live longer, as a member of that body? And another thing still. When the preacher for another meeting was appointed; I was nominated as second, and, though I requested leave to decline the nomination, on the account of having repeatedly preached at Greenfield, upon Associational occasions, which no other member had done, it was overruled. Does this look as if, at that very time and place, I was to be laid under a solemn prohibition of preaching any more before that Reverend body? p. 11.

At length, on a day when our author was absent from the meeting, the committee reported, the association voted, and the scribe sent the following account to the ejected member.

'Your sentiments as exhibited in a former report, the committee declare that they have endeavoured to consider and weigh with candor and impartiality for a length of time, and concerning them have made up their minds according to their best judgment. And they are prepared to say, that notwithstanding all the argument and apparent evidence which they have ever found in their support, they are *fully* persuaded that these sentiments are not agreeable to Divine Revelation, nor according to the faith of the true church of Christ from age to age, nor in unison with the testimony of genuine experience, as felt and exhibited by those favoured individuals, who are savingly taught of God, and have the witness in themselves. While in due consideration of their liability to err in judgment they feel soberly convinced, that it is their duty thus to report, that these sentiments are fundamentally wrong and erroneous, and hurtful in their tendency, and will not bear the scrutiny of the Judgment Day. They only add that they most deeply regret, that in a day when union among the defenders of the faith is so desirable and needful, that any one of this body should have imbibed such sentiments, or attempt to give them influence and support. This report was unanimously accepted.

'Voted also as an expression of the feelings of this Body, that in the view of this report and communication it is conceived Mr. Field will not think it strange, or inconsistent, that the Association at present do not invite him to preach in his turn.

'A true copy from the records. Moses Miller, *Scribe.*'

We do not think with Mr. Field that this is as outrageous an act as was ever committed. Christian ministers have done worse deeds of disobedience than this to their Lord's command—*The princes of the gentiles exercise dominion, but it shall not be so*

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among you—one is your master, and all ye are brethren:—and a more violent and cruel step might have been taken here, if there had been power to execute it. It is not however the act itself, but the pretension, which is to be complained of. It is no great hardship to be refused liberty to preach before any association. But the principle on which this is justified, is the same precisely on which are justified all the pretensions of Romish infallibility, the cruelties of the inquisition, and the burnings of Smithfield. The exercise of the principle, too, is limited by the same circumstance in each case, and that is, the power of the majority. The old persecutors did all for the benefit of dissenters which they had power to do; and the Franklin Association have not stopped an inch short of their power. They have done all which their situation and the circumstances of the times enabled them to do; and no inquisition, presbytery, or council ever went beyond. They have gone upon the same principle, that they have a RIGHT to call a brother to account for his private opinions; which we take it is a direct denial of the fundamental principle of Protestantism, the right of private judgment in religion. The right of private judgment, as it is called, if it mean any thing, implies a corresponding obligation not to molest others in the enjoyment of the right. But every interference which renders the exercise of it dangerous, unsafe, inconvenient, is so for an infringement of the right *itself*, inconsistent with protestant and christian liberty. It is a small thing, to be sure, not to be asked to preach by the Franklin Association; but it is a great thing for that association to set themselves up as an ecclesiastical tribunal; it is a great thing to assume and exercise dominion over faith, and make a brother suffer for his faith—to set a mark upon him which shall cause him to be gazed at, to be avoided, to be cried out against, to be evil spoken of as a false teacher, a proverb and a by-word, a mark of hissing and astonishment, 'for scorn to point her slow unmoving finger at.' A man may despise the threat of shutting against him ten or twelve pulpit doors; but it requires a strong heart to bear it well when he knows, that with them it is designed to shut against him the hearts of as many congregations, to make his prayers an abomination to them, his preaching odious, his person hateful, to cool the love of his friends, and separate him a lone and despised man from the circle in which he formerly moved with confidence, and leave him to cold looks of aversion where once he met a hearty sympathy. We have known men thus deserted, outcasts and exiles from the home and friendship of those that once loved them as their own souls, and we have seen something of the deep and trying wretchedness of spirit, the tears of agony, and nights passed in watching and groans—when, if a good conscience and

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holy trust in God had not been their support, these victims of religious domination must have been hurried down with sorrow to the grave. Yet the dungeons of the Inquisition are destroyed, the fire, stake, and fetters have disappeared—and we are told there is no persecution. As if a man cannot suffer from any thing but the rack or the flames; as if the heart cannot be tortured as well as the body; as if a mind of sensibility may not be as keenly wrung by the loss of friends and of reputation, by coldness, calumny, and uncharitable judging, as by the weariness of a prison or the terrors of an execution. It is easy to turn all this into ridicule, and affect to sneer—it has been done and it will be done. But it is the sign of a hard and perverted heart, and no man can be guilty of it who is not thoroughly selfish.

However unimportant, therefore, this matter may seem on the face of it, if we go back to its principle and follow it to its consequences, it becomes important. A small wrong is, in principle, as bad as a large one; and where the intention is to ruin a man's name and influence, it makes no difference, whether he be actually turned out of his parish, as is the way in Connecticut, or whether merely the pulpits of his brethren be shut against him by vote. If even *they* cannot tolerate him in a body, which, it is well known, oftentimes consists of members of very opposite *faith*, and to which 'doctrinal concord' is not supposed to be *essential*; what must be the inference, but that his opinions are ruinous in the extreme, and he a dangerous man? What could such a body of men do, that would be more likely to destroy a brother's influence in their churches? This doubtless was the design in the present instance. The ministers of Franklin Association were not afraid that Mr. Field would do any harm by preaching to their people: they had *compelled* him to preach for them only three months before this denunciation. No doubt they think him just as good and useful in the pulpit now, as he was then. But all they design, is, to strengthen the hands of orthodoxy; to do this they are ready to adopt any measure, and sacrifice any brother. After all the experience of eighteen centuries, men are still mad as ever for uniformity of faith, thirsty as ever for spiritual dominion, and arrogant as ever in their denunciations of heresy. They seem to have learned little else from the history of the church, except the efficacy of hard names and frightful epithets in keeping down opponents, and the use of fear and passion to render other doctrines and their advocates hateful. The world is witnessing at the present day a lamentable exhibition of this character—when all the flood-gates of evil speaking are opened on the great heresy of the times, and every mode of representation resorted to, to make it an object

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of dread and abhorrence. Ministers are deposed, churches broken in upon, books pamphlets and newspapers circulated, and sermons preached, to teach men that this is their greatest foe, and the greatest foe of Christ, to make them afraid to inquire into it, and to blast the good name of all its friends. All are employed in the great design of exciting a missionary spirit against this poor heresy—which, yet, one of their great champions declares, 'has almost dwindled away from public observation!' The brethren of Mr. Field are doing what they can to help forward this work of extermination by making him an example, and have thus enabled us to add Charlemont to the other three towns in that quarter, which are honoured by being the residence of ministers, who *think it not right to hearken to men rather than to God*, and who receive fearlessly the out-pouring of the vials of human wrath. In this tempest of assault, this fierce array and multitude of enemies, one might imagine that no doctrine could stand; a doctrine must and would be crushed by the onset, if it had no virtue but its own strength, and no support but its own wisdom. But its little band of advocates, like the Apostles in opposition to the whole world, are supported by the reflection, that the wisdom of God and the power of God are with them. They stand—to borrow a figure which was employed on another occasion—like a fire in the midst of the ocean, which the energy of God supports, and which therefore the waves threaten to overwhelm and quench in vain. Opposition but makes them stronger. It may avail something for a time to menace and persecute all who break through the wavering ranks of orthodoxy and come over; but it cannot avail long; the truth will conquer, and will give strength to bear obloquy and detraction. The result will be in this case, as in all similar cases, that those who suffer for their opinions will by that means extend their opinions; and the justice of God will revenge their wrongs on their persecutors, by causing them to build up the very faith which they seek to destroy. If it could ever give us pleasure to see men acting inconsistently with their profession and dishonouring the holy name of Jesus, it would be in this case; and we could wish nothing better for the promotion of truth, than that its enemies might be blind enough to their own interests to treat all waverers with unkindness and sincerity.

As for Mr. Field's opinions, they may be seen in the account which we gave of his recent publication in our last member. There is no reason to be surprized that they have been denounced as they have been. But we would gladly know how they who have set in judgment upon them, will satisfactorily get over a difficulty which our author has thrown in their way. They

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stigmatise his opinions as not being 'according to the faith of the true Church of Christ from age to age.' He replies to them by asking, how are we to learn the faith of the true church? And then, adducing the opinions of Athanasius, Waterland, Howe, Bull, Owen, Burnett, Doddridge, Wallis, Tillotson, Watts, and Baxter,—all of whom will be allowed to have been members of the true church, and amongst whom, notwithstanding, there were very essential differences in regard to this fundamental doctrine,—he asks:

'Now, in which class of Trinitarians, as above, if in either, do we find the doctrine of the true church? And in all the rest, there are fit subjects of anathema with the Franklin Association, unless I am the only person, so much in the way of their *views*, as to deserve their reprobation. I should, for one, be glad to know whether if Watts and Doddridge had been honoured with a seat in their body, they might have hoped to live and die in peace, and not be denounced, as holding and propagating sentiments, subversive of the gospel, contrary to the voice of the church, and inconsistent with genuine religion.' p. 20.

We have not the least doubt, that there are as important differences of sentiment amongst the several members of that association; and that if simple zeal for the *exact faith of the true church* governed them, there would not be three who could hold communion together. What then is that essential circumstance, that one thing needful, which binds them together in spite of this diversity? Is it any thing more than the being able to agree to the same form of words,—not to the same sense, but to the same sounds. As Calvinists and Arminians make very good members of the Church of England, while they can repeat their belief in the same words, though they attach directly opposite meanings; so the trinitarians of every shade are counted good orthodox men, so long as they hold to the form of sound words, whatever they may mean by it. Is it not a melancholy reflection that *words* should be made to take this important place in a pure and spiritual religion; and that charity, which the apostle had designated as the 'perfect bond,' should be thrust aside to make room for a bond so imperfect, so unauthorised, so heartless, as this form of words.

There was another charge against Mr. Field's opinions, to which he makes a shorter reply, but which it is still more mortifying to find brought forward at the present day. And that is, that 'these sentiments are not in unison with the testimony of genuine experience, as felt and exhibited by those favoured individuals, who are savingly taught of God, and have the

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witness in themselves.' We beg leave to ask, who are meant by these 'favoured individuals?' All christian believers in all ages? This cannot be, because we presume it impossible that these gentlemen should know the particulars of the 'experience' of all believers. They must mean themselves, therefore, for they can certainly vouch for the 'experience' of none but themselves. Thus we have the assumption that they are 'savingly taught of God,' &c. that consequently theirs is the 'genuine experience,' that Mr. Field's sentiments are not in unison with their experience, and therefore are 'fundamentally wrong and erroneous, hurtful in their tendency, and will not bear the scrutiny of the day of judgment.' Which is only another mode of saying, what is so often repeated, that none but the orthodox have any true religion. It is worth while to observe the process of reasoning on which this modest conclusion is founded. If we ask, who are the true christians? it is replied, those who are savingly taught of God, and have a genuine experience. Who are these that are thus taught and have this experience? Those who hold to the trinity and the five points, and no teaching can be saving, and no experience genuine, which are not founded on these. But how do you know that only this teaching and experience are genuine? Because these only form the true Christian. Thus we get back to the question we started with, and are carried round and round this satisfactory circle, as gravely as if it were a series of unquestionable demonstrations.—Who have the true faith? Those who have a genuine experience. Who have a genuine experience? Those who have the true faith.

Nothing strikes us as more inexplicable, than the vehement stress which our orthodox friends lay upon the grace of humility, taken in connexion with these perpetual claims to all the 'genuine experience' in the christian world. We do not understand how men can profess themselves so humble, and yet make such pretensions. That there is no real piety, that there can be none, amongst unitarians, is the burden of their story, and the reason which they are forever employing to warn against its infection; while they invite into their own ranks by the assurance that *there* will be found true faith and piety, genuine experience, and holy lives. We acknowledge, cheerfully and gladly, that we have found amongst them some of the brightest patterns of christian excellence; men, whose faith and piety, whose humility and benevolence, were all that could be hoped of perfection on earth; men, whom we could not but love, and whose opinions we would not pronounce utterly inconsistent with inward piety, no, not for the gift of worlds. We have seen equal evidences of christian excellence in the religious and pure lives of men,

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whose distinguishing opinions were entirely the opposite of theirs; and we are perfectly amazed that any one can view them, and say, 'it is a fair outside, beautiful fruits, but hollow, worthless, corrupt,' because they think the opinions connected with them are false. Indeed it is a consolation for which we are devoutly thankful, that whenever the question is brought down to particular examples of distinguished attainments, then there is a universal acknowledgment of the existence of real religion. And it shows a mournful inconsistency, that men may see their rule of judging thus proved to be false, by examples which they cannot deny, and yet cling to the rule, and insist that it is the only true one, and on the strength of it deal out their anathemas and withhold their communion.

But we are tired of pursuing reflections so obvious, and making remarks which we have repeated so often. If they were not as vitally important to the interests of religion as they are simple, we would spare ourselves the pain of the repetition. But as it is, there can be no hope of peace and candour in the christian world, until the false appetite for high and unintelligible doctrines shall have been remedied, and the taste have returned for simple and plain truths. These are despised, because they are common; they are thought to be unimportant, because they can be understood and valued and practised upon even by a child. For this very reason they are important, and we shall think ourselves remiss in duty, if we do not strive on every suitable occasion, to impress on men a sense of their great value, and to restore to them their proper place and influence in the christian scale. We will try not to be weary in this way of well-doing,—for in due season we shall reap, if we faint not.

The closing paragraphs of the pamphlet before us, we read with a feeling of refreshment, for they are free from that painful tone, a mixture of the severe, the light, and the ironical, which too much runs through the pages, and are written in a strain of serious and unaffected feeling, which is at once becoming and impressive. The letter from a clergyman, 'known and respected,' which closes the work, we read with the truest gratification. There is in it a spirit of candour and fairness and regard to truth beyond every other consideration, which if it existed in the breasts of all, would soon banish jealousy and prejudice from the church, and put far hence the bitterness, clamour, wrath, evil-speaking, and malice, by which it is now too much dishonored.

'*January*, 26, 1822.

'I received your book, and laid hold of it with great eagerness and fearful trembling. I could not stay to read, but looked over the contents, and feared more than ever. And had I done as I believe many do, I should have condemned and thrown it by. But I

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remembered, that my maxim was, not to condemn before I had heard; therefore sat down to read. I read and paused, read and paused, until I had finished the book; and now, sir, I am ready to say, I thank you for it. I think it has given me much light upon the Scriptures of truth. I know it is very dangerous to think differently from the orthodoxy of the age. I am so well pleased with the book, that I wish you to send me one dozen. I conclude they will not be very saleable, for you dare show our errors. We can sit and hear the faults of others pointed out with great patience, and it will appear very well done; but when the subject is turned to point out our errors; the writer does not write with the same candor; the language is harsh: and finally, he becomes very censorious and unpleasant in his remarks. I do not know but your ideas of the Trinity are wrong and unscriptural; but if they are, I cannot discern where the wrong is. I feel quite satisfied, that I am justly reproved for my former belief on that subject; and if some one will still correct me, I hope I shall be willing to receive it. I never could bear the thought, that my Saviour was not *God; yet* I found such difficulty in getting along with objectors, that I have said things, which I now see were absurd and 'darkened counsel by words without knowledge.' I think I feel that the subject is freed from much darkness by your book. Yet I am aware that many will say that you labour under the same difficulty that you oppose; but I think not, and I believe you have the truth, for the truth is much easier on the mind, when once received, than error was.' p.23.

We have been led into the remarks now offered, not so much by the enormity of the case which attracted our attention—for it is not a solitary instance, nor by any means the most grievous—as by our sense of the importance of the principle we maintain, to the integrity of protestantism, and the spirit of christianity. We know no security, except in resisting every, the slightest, encroachment. We cannot tell where domination will end, if quietly suffered to begin. If one iota of a man's faith may be subjected to the tribunal of any earthly authority, and a hair of his head touched because of it, we cannot see why he is not accountable for every article of it to man, or why he may not be broken for it on the wheel. In the principle of the two cases there is no difference. And therefore we withstand the evil at the threshold. The great bane of true religion and true ecclesiastical union, has been the readiness with which arbitrary and temporal sanctions have been resorted to, for the purpose of restraining difference of opinion, and compelling an external uniformity. Christianity has suffered, we might almost say, infinitely, from this cause. And when the protestant churches throughout the world have assumed it as a first principle, that all this is anti-christian and unholy, it is indeed humiliating that

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authority should still be claimed over faith, and men be made to suffer for it; that in the pursuit of *doctrinal concord*, as Dr. Mason phrases it, the right of private judgment should be forgotten. The history of the church may teach us, that this *doctrinal concord*, the chase after which has produced little else than discord, is a beautiful vision, which may dance before our earthly eyes, but can be realized only in a more perfect state. There is a better concord of purpose and affection, for which alas, there has been too little effort, and attempts to effect which, are checked with reproachful repulse. There is the union of good will, of kindness, of mutual respect, of mutual forbearance, which is eminently the *christian* union, and in the spirit of which believers may easily walk helping one another;—in the spirit of which, at least, they may put aside evil speaking and reproach, and refrain from injuring, if they cannot benefit. If they cannot agree as to what is to be *believed*, they may at least agree as to much that is to be *done*. They may work together, though they may be unable to speculate together. At any rate, they may refrain from driving away any one from the common ground, on which all stand; they may suffer every man to go on—not indeed with his errors unexposed, for duty demands their exposure, but with his character and person unassailed—leaving him to his own conscience and the light which God affords him; not judging or setting at nought their brethren, but willing to wait for that day, which shall try every man's work, when we shall all stand before the judgment seat of Christ, and all need that forbearance which others have claimed from us.

We are very sensible, that all which we may urge on this topic must, of necessity, be entirely ineffectual in regard to many whom we could wish to lead to better views. We are proclaimed to the world as outcasts from the church, whose words are not to be heeded; infidels in disguise, who speak only to mislead. Be it so;—yet we cannot cease from speaking. If the ears of men be closed against us, we must bear it, and can only say, there lies an appeal to Heaven. If any in their hearts believe us to be infidels, may God forgive them; the light of another world, we trust, will disclose to them their error; we cannot hope that argument or remonstrance will touch them here.—Yet, feeble and despised as our voice may be, we cannot but hope that it may reach some of that large class of our fellow christians, whose minds are not irrecoverably bound in party prejudice, and persuade them, that the essence of the gospel lies where we agree, not where we differ, and that no man has a right to make his brother suffer on account of his faith. We cannot but hope, that even the larger proportion of christians amongst us, are not yet

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so dead to the vital interests of the churches, but that they may be roused by the portentous signs of the times, to unite in vindication of the liberty wherewith Christ has made them free, and to rally round the banner of their threatened protestantism. Let them not shut their eyes to the attempts at ecclesiastical domination, which have been made and are still making. Let them be aware that the work of division, denunciation and exclusion is systematically going on. Let them remember the diligence, with which the hosts of orthodoxy have been gathered together the two last years to attend the Congregational Convention; the struggle which was made, and will probably be repeated, to introduce clerical discipline, to tear asunder this institution of our fathers, and make a formal and everlasting rent in the congregational church. This would be the final stroke to the work of disunion and alienation, which they have industriously carried on for years; in the course of which they have driven *forth* to combat in self defence, those who would willingly have lived and died in peace, and have given birth to passions and practices little congenial to the spirit of the gospel. They have supposed indeed, like Saul when he persecuted the believers, that they 'ought to do these things.' It is possible, that, like Saul, they may be in error. At any rate, let the friends of christian liberty, and all who desire, with pious Baxter, 'to see God's broken churches healed,' have their eye upon those who would make the malady worse and the breach more hopeless. If they believe it to be the work of God, to be promoting the interests of that kingdom which is righteousness, peace, and joy in the holy ghost; if they believe that it increases piety, charity, humility and meekness, and the other 'fruits of the spirit;' then, in God's name, let them encourage it. But if it divide the fold, and do not benefit the sheep, but teach them only to tear and devour one another; then let the hand of every devout well wisher to Christ and his cause, be raised to stay the evil; to cast down every human judgment-seat erected for the trial of faith, and maintain, as far as possible, peace and good will among men. But whatever may be the result,—and we suppose there is only one which can be rationally anticipated,—*we* shall have nothing to lament, but the disbonour and misery brought upon the church.*

* 'Divisions,' saith Baxter, 'are the deformities of the church. Ask any compassionate christian, ask any insulting enemy, whether they be not our deformity and shame; the lamentation of friends, and the scorn of enemies. Who is there that converseth with the ungodly of the world, that heareth not by their reproach and scorns, how much God and religion are dishonoured by the divisions of religious people.'—And again—'*The holy* CONCORD *of christians must be the conversion of the unbelieving world*, if

We cannot suppose, indeed, that we have always been faultless in temper and expression, in the very trying part we have been called upon to act. But we have done nothing to hasten, and something at least to prevent, the disgraceful schism. If it come, we may apply with Mr. Field, the words of the patriarch, *Ye thought evil against us, but God meant it for good.*

ARTICLE VII.

Two Discourses, containing the history of the church and society in Cohasset, delivered December, 16, 1821; *being the first Lord's day after the completion of a century, from the gathering of the church in that place, and the ordination of the first pastor; with a geographical sketch of Cohasset.* By JACOB FLINT, Minister of that Town. Boston. Munroe & Francis, 1822. pp. 28.

THESE belong to a class of discourses, which have arisen from the circumstances of our history, and are in a manner peculiar to this country. We have as yet but just past the second century of our national existence, and many of our institutions have barely completed the first century. The recurrence of the hundredth year, therefore, is an epoch which naturally attracts attention, for with us it is a long old age, and it leads the mind back through a period of peculiar interest. Hence it has easily become a custom in our churches, to notice the hundreth year from their establishment by sermons adapted to the season, in which the social and religious history of the century is detailed, and the characters and labours of the ministers, and matters relating to ecclesiastical order and discipline, are recorded. It is easy to perceive that this custom may be rendered of essential advantage to the future historians of the country, by preserving much minute local information, and many traits of the manners of former periods, which might otherwise be lost. By the multiplication of these documents, men of future years will be able to discern more distinctly the features of past times, and return to them in imagination, and live in them, with a greater feeling of reality.

God have so great a mercy for the world: which is a consideration that should not only deter us from divisions, but make us zealously study and labour with all our interest and might, for the healing the lamentable divisions among christians, if we have the hearts of christians and any sense of the interest of Christ." *Christian Directory 3d. part.*

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It is true that the great mass of them can be of very little general importance, and may afford nothing perhaps of direct assistance to the public historian. The inspection of local records, the story of a retired village, and the biography of humble village pastors, can hardly be supposed to render very profitable additions to the essential stock of knowledge. Yet, although, separately considered, such compilations may be of small value to any except to those whose local and family attachments give them a charm; yet, taken collectively, and considered as indicating a laudable desire to record all which can be known of our fathers, and thus extending more widely a spirit of inquiry, causing the preservation of many bundles of old manuscript, and giving a strong impulse to those who live where important events have occurred and important service is to be done to history—in this point of view, not the humblest labour is to be despised nor the obscurest parish to be overlooked. For thus the number of those who acquire a taste for this sort of study is increased, and the channels of information and communication are multiplied, so that advantage will be taken of unexpected opportunities, which would otherwise be lost for want of some one to know their value. And in fact it is this general spread of a historical taste and custom, if we may so speak, the giving an appetite to the public for this sort of food, which will bring into existence those important works on past history, manners, and opinions, which we so much desire to see. Where public opinion calls for them, they will come forth.

No nation ever had opportunity like ours, to preserve its antiquities, and keep the chain of its history unbroken without losing a link. One would suppose, at first thought, that it would be impossible that there should be any chasm in it, or any obscurity in regard to the characters and habits of our fathers. Yet in fact darkness is beginning to creep even over our young antiquities, and they may become indistinct and uncertain as those of other nations, if care be not taken for their preservation. Now is the time when exertion should be made; half a century hence many things will be irrecoverably lost, which it is in the power of this generation to snatch from the tide which is hurrying them to oblivion. It is highly gratifying to find the attention of so many directed to this subject, and a care taken to collect papers and rare books into public depositories, and to reprint decayed and curious documents. Our Historical and Antiquarian Societies are in this way doing a great deal of silent and unobserved good. Our Athenæum heaps together treasures for future use, which are now, by an

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act of most honourable munificence, placed in a situation where they can be preserved to the highest advantage.

There still remains a great deal to be done, and we do not despair of seeing it done, if the public patronage is not withdrawn, and men of education and leisure will devote themselves to the work. To say nothing of what is wanting in our national and state histories, the ecclesiastical history of New England is a subject of the deepest interest, and needs to be written. The characters and labours and opinions of the early ministers, the forms of ecclesiastical polity and church discipline, the variations of custom and usage in our churches at different periods, and in different churches at the same period, the changes of opinion, the growth of sects, with the causes and occasions of all, and the various controversies which have been agitated on subjects of doctrine and of government;—together with the other topics which such a work would embrace,—present a field, as yet but partially explored, of the very highest consequence and interest. Such a work is a desideratum. To complete it would be a long and laborious labour. It would require extensive research, a careful judgment, the most unprejudiced impartiality, and great accuracy of perception and discrimination. To be done well it must be the work of much *industry* and learning, exercised by a man of a very clear head and a very fair mind. It would then be invaluable.

In the mean time, we have come to that period of our history when occasions are frequently occurring, upon which it is natural to revert to our past history. A few years will complete the second century of many of our most important towns and churches, and the first hundred years of others are annually coming to a close. These opportunities ought, and we trust will be, used for the purpose of examining, weighing, and illustrating the characters and institutions of our fathers, of tracing the causes and progress of change, and of laying up in imperishable form, every thing which can tend in the slightest measure to throw light on the manners, feelings, principles, and opinions, of times past.

Such occasions have already produced discourses, many of which are valuable and among them those of Mr. Flint hold a very respectable place. The history of a town like Cohasset is not likely to be particularly striking or generally important. Yet our author has given it no inconsiderable interest, and has taken occasion from it to describe to advantage some of the characteristics of the manners of former times. Our readers will be pleased with the following specimen.

'The early condition of the society here was, in some respects, preferable to that of the settlers in many other new places. They

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were generally well inured to the climate, having been born in Hingham, or some place in New England. Most of them, either from patrimony or industry, possessed a competent property, with which to begin their improvements, without the fear of immediate want. Looking above the log house,* they framed their houses of hewn timber, and covered them decently, making them generally two stories in height. The house of their pastor, now in its hundredth year, built of the firmest oak, is a large and still a handsome, valuable house; and with proper care, may remain so, it is thought, a century to come. The wild men and beasts of prey, had generally retired from their promontory. The inhabitants early built vessels and convenient landing places, by which they availed themselves of the treasures of the sea, and profitably transported to market, in the metropolis, their redundancy of wood. Having roads barely passible, and leading through their own to no place but the bay, they were little connected with elder societies. This led them to draw more closely the bands of their own. Their marriages were generally among themselves; so that a large portion of the members became connected by blood; and continue so, in an uncommon degree, to the present day. Truly neighbours to each other, they had innocent social enjoyments. Places of temptation to excess, were then unknown, as places of common resort. After the labours of the day, unceremonious visits were frequently made at each others houses, where they would talk of the good providence of God to New England, the ways of promoting the welfare of their church and society, and make common stock of useful or entertaining anecdotes, which any one had acquired. Having the bountiful cow, and the bees tamed from the forest, their dwellings flowed with milk and honey; and they could, with the 'broiled fish and a little honey-comb,' with other materials, which the house afforded, furnish a social repast, far more friendly to health, virtue, and cheerfulness, than can be found in all the luxuries which load the most fashionable boards of modern conviviality. Speaking of the early state of society here, it was remarked to me by an aged member—"They had every thing that heart could wish."' p. 9.

Cohasset was originally part of Hingham, which was settled in 1635 'by the Rev. Peter Hobart, with part of the church and congregation to which he had been pastor, in Hingham, County of Norfolk, Great Britian;' from which they had been driven by 'evil days and evil men.' The part of the town which the Indians called *Conohasset*, 'signifying a fishing promontory,' was settled about the year 1670.†

* A log-house was, I believe, never built in Conohasset.

† Cohasset was incoporated as a separate town, in 1770.

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'All, however, who became residents here, till 1714, (when they obtained liberty to build a house of worship,) considered themselves as belonging to the religious society of Hingham. With that town they acted in all civil and religious matters. Thither, bad and long as the roads were, they repaired to worship on the Lord's day, and there they buried their dead. But in the year last mentioned, their numbers and substance had increased to such a degree, that they felt themselves able to support a minister, and provide instruction for their children. Accordingly, in the year 1714, they petitioned the town of Hingham to remit to them their ministerial and school taxes. But their petition for this object, however just and reasonable, was twice rejected; nor could they obtain the privileges of a parish, till the next year, when for this purpose they made a successful petition to the general court.

Having a house of worship, they probably had preaching in it before they invited the candidate whom they settled as their first pastor. Mr. Nehemiah Hobart came to preach to them in July 13, 1721; and as the custom was, before the forming of a church, he "preached a fast," and continued with them, till December 13, of the same year, when the church was organized, and the pastoral charge of it, by solemn ordination, was committed to him.' p. 5, 6.

On that occasion the Rev. Ebenezer Gay of Hingham, made the introductory prayer. This eminent man lived to be 91 years old; and it may not be out of the way to remark, that if his successor, who is now living, had continued in the ministry in that town, there would have been but two pastors in the church for a period of more than a century.

Our readers may be pleased to see a description of a meeting house in those days.

'According to their ability their first house of worship was small and without expensive ornaments. It was, I have been told, about 35 feet long and 25 wide, with pulpit, pews, and seats of planed boards, of simple construction. To them, however, it was probably quite as expensive as was the temple of Solomon, to those who built that magnificent edifice. p. 6.

We copy the original form of church covenant, that it may be seen, by the collection of as many examples as possible, whether our fathers encouraged the practice of long *creeds*.

'"We do, in the name of the Lord Jesus Christ, in the presence of God, and the holy angels, explicitly and expressly covenant and bind ourselves in manner and form following, viz. We do give up ourselves to God, whose name alone is Jehovah, Father, Son, and Holy Ghost. To God the Father, as our chief and only good: and unto our Lord Jesus Christ, as our prophet, priest, and king, and only Mediator of the covenant of grace; and unto the Spirit of God, as our only

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sanctifier and comforter. And we do give up ourselves one unto another in the Lord, convenanting and promising to walk together as a church of Christ, in all ways of his own institution, according to the prescriptions of his holy word, promising that with all tenderness and brotherly love, we will with all faithfulness, watch over each other's souls, and that we will freely yield up ourselves to the discipline and power of Christ in his church, and attend whatever ordinances Christ hath appointed and declared in his word; and wherein we fail, and come short of duty, to wait upon him for pardon and remission, beseeching him to make our spirits steadfast in his covenant, and to own us as his church and covenant people forever. Amen."' p. 6, 7.

Mr. Hobart died in 1740, and the second minister, Mr. John Fowle, was ordained Dec. 31, 1741, and left the ministry in less than five years, on account of nervous infirmities. He was succeeded in 1747, the same year that a new meeting house was built, by Mr. John Brown; of whom we have the following excellent anecdote.

'It is said there was one opposer only, whom Mr. Brown reconciled by a stroke of good humour. Calling to see the opposer, he enquired the cause of opposition. I like your person and manners, said the opposer, but your preaching, sir, I disapprove. Then, said Mr. Brown, we are agreed. My preaching I do not like very well myself; but how great the folly for you and I to set up our *opinion* against that of the whole parish. The opposer felt, or thought he felt, the folly—and was no longer opposed.' p. 12.

Mr. Brown died at the age of 67, but in what year we are not informed. He was succeeded by Mr. Josiah C. Shaw, the fourth pastor, in 1792; but he abruptly left the ministry in 1796. The present minister was ordained Jan. 10, 1798.

We think there is great good sense in the following note.

'There is no account of any church meeting for censure of any of its members, during the ministry of either Mr. Hobart or Mr. Fowle. In Mr. Brown's ministry there were three only holden for the purpose of hearing aggrieved brethren, against others who had offended. At each meeting, charity and harmony were restored, by professions of repentance in the offending, and forgiveness in the aggrieved. There never was, I believe, a member excommunicated from the church in Cohasset. Since my connexion with it there has been no meeting for censure. There may have been, and still may be, members, guilty of conduct which demands repentance and reformation; but from observing the injurious effects of ecclesiastical censures, especially excommunications; from the destructive heat, which has hereby been communicated to the passions, set on fire, not of heaven; I have long thought it the part of wisdom, to let the tares, when we cannot divest them of their bad

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properties in a private way, grow with the wheat till the harvest. Our Lord, though he reproved his disciples for their faults, never expelled one from his religious school. If we have enemies in the church, let us follow the Apostle's directions, to heap coals of fire on their heads. It may, indeed, burn them, but it will be salutary.' p. 15.

The discourses close with some serious and pertinent reflections, adapted to impress the mind with the solemn feelings which the occasion should excite, and to lead to a profitable religious use of it. They are highly creditable to the writer, and must have been impressive and affecting to the hearers.

A few pages are appended to the pamphlet, comprizing a 'geographical sketch of Cohasset,' from which we cannot refuse ourselves the pleasure of copying two passages: one containing a most interesting account of an act of heroic benevolence, gratefully rewarded; the other, a description of some aboriginal curiosities.

'The people of this town have had frequent calls for their compassionate exertions, in behalf of suffering seamen. That they have been prompt to answer these calls, is manifest from the number of medals and other rewards of merit, which they have received, not only from the society whose name designates its heavenly purposes, but from gratitude expressed in distant countries. Among the many instances of distress by shipwreck, in which the kindest assistance and relief have been given, one only will be here noticed, the circumstances of which do equal credit perhaps to those who gave, and to those who received relief. On February 12, 1793, the ship Gertrude-Maria, of 400 tons, bound from Copenhagen to Boston, with a cargo, estimated at $40,000, and commanded by Hans Peter Clien, was wrecked on a small island, among Cohasset rocks, called Brush Island. Having entered the Bay, the commander knew not the danger of his situation. Clouds obscured the light of the sun by day, of the moon and stars by night, and no small tempest with frost and snow lay upon them. In the awful war of elements, the ship was at the mercy of the fierce winds and mountainous billows. These threw her first upon a small ledge, where she suffered but partial injury; then on the island, just named, whose sides are covered with pointed ledges. On these, the angry surges raised and depressed her with violence, till they broke her asunder. Death now staring every man in the face, trial was made by two men with a boat, to reach the shore. The boat was dashed to pieces. One was drowned, the other left to recover the wreck. At length, by extending a spar from the stern of the wreck, the survivors all got upon the Island, where the waves could not reach them. Here they tarried, in the tempest, chilled with wet and frost, without fire or house to shelter them, till discovered early the next morning by the inhabitants of the town.

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Means for granting relief, were immediately adopted. A boat was quickly brought to the beach, a mile over land. She was manned without delay, and plunged into the agitated surf, at the imminent hazard of the lives of the adventurers. She reached the Island, and brought off three of the sufferers. Another attempt was immediately made, but the storm and the tumult of the sea, increasing, it was frustrated by the destruction of the boat against the rocks. Two other boats were soon brought from a distance, and the dauntless exertions of the boatmen were renewed, till the sufferers, twenty one in number, were all safely landed on the shore. Thence they were conveyed to the houses of Elisha Doane, esq. and other gentlemen, where they were carefully warmed, clothed, and fed, as their frozen and perishing condition required. At these houses they remained, imbibing the wine and the oil, ministered by the hand of compassion, till their wounds were healed, and health restored. In the mean time, due attention was paid to their property now the sport of the waters. An account of articles of the smallest, as well as of greater value, was given to the master of the ship; insomuch, that when all was collected, that could be saved, and sold at auction, its amount was 12,000 dollars. When the Capt. and his men, (all it is said of the royal navy of his country,) were provided with another vessel, and ready to leave the town, their hearts were swollen with grateful emotions toward those, who, under God, had delivered and cherished them in their perils and distress. The Captain, a man of much respectability, unable to utter his feelings, told his benefactors they should hear from him again. He sailed from Boston, and touching at St. Croix, published there an affecting account of the compassion and hospitality he had experienced from the people of Cohasset. When arrived in Denmark, he gave to the king such a representation of the people here, as induced his majesty to order the College of Commerce to send in his majesty's name, four large medals of gold, and ten of silver, with the likeness of himself impressed on one side, and with Danish words on the other, importing Reward of Merit—Noble Deeds.

'With the medals of gold came directions—One for Rev. Josiah C. Shaw—One for Elisha Doane, Esq.—One for Capt. John Lewis —and one for Capt. Levi Tower. The silver medals were designed for other citizens, who had been most active in giving relief to the sufferers. Honourable notice was likewise taken by the Humane Society, of the commendable humanity, here manifested to strangers in distress, and a pecuniary donation was granted to the deserving agents. The Governor of the Island of St. Croix manifested also, the high sense he entertained of the benevolence of the people here, by his extraordinary kindness, on that account to a gentleman from Boston. Mr. Daniel Hubbard, a respectable merchant of that town, was taken dangerously sick, on his passage home, from abroad, and put into the harbour of St. Croix, with a

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view to obtain medical aid and other assistance, which his perilous condition required. At first he was refused admission, prohibited by the laws of the place, lest he should communicate his sickness. But as soon as it was made known to the governor, that he was from Boston, he was removed on shore, and the best medical aid, and every assistance and courtesy granted him, till he was recovered; for which, all compensation was refused—the governor alledging, that he was warranted in his conduct, by the humanity and great kindness Capt. Clien and his crew had experienced, when shipwrecked at Cohasset, near Boston.' p. 26.

The other passage is as follows.

'Near the base of a large mass of solid rock, on Cooper's Island, so called, is a curious excavation, which has the name of the Indian Pot. Its cavity is as round, smooth, and regular as a well formed seething pot; and will hold about 12 pails full. On the same mass of rock, is another excavation, called the Indian Well. The inside of the well, from the bottom about four feet upward, is a circle; the rest of it, about six feet more, is semi-circular, opening to the east. The pot and well were nearly in their present state, when the town was first settled. The former, it is conjectured, was made by the Indians for the two fold purpose of pounding their parched corn, and boiling their food. Heat was probably, communicated to water in it, by heated stones, after the manner of the Islanders in the Pacific Ocean. The latter might serve as a reservoir of fresh water, received from the clouds; as there is no stream very near. In the ground near the well have been found axes and other tools, made and used by the natives, which prove the place to have been once the residence of many of that people.' p. 27.

ARTICLE VIII.

Address of the Trustees of the Massachusetts General Hospital, to the subscribers and to the public. 8vo. pp. 34.

The Hospitals which have been within a few years past established in this metropolis and its vicinity, have a strong claim upon the liberality of the benevolent public, and we are desirous of doing every thing in our power to direct attention to them, and to place in the proper point of view the advantages and benefits which they promise to the community, if generously endowed, and put into operation unshackled by the restraints of embarrassed funds and a narrow income.

Like every other form of charity, the establishment of hospitals has only taken place in Christian countries; and not only

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so, but they are even more directly the offspring of the Christian Religion, since in their first origin they were essentially religious establishments, were solely under the direction and government of the officers of the church, and were entirely supported from its revenues. In the early ages the functionaries of religion were *ex officio* the guardians of the poor, whether sick or well, and of all widows, orphans, strangers, &c. and a certain definite proportion of the revenues of the church, came afterwards to be devoted to their relief under the superintendance of its ministers. Houses were erected for their reception, maintenance, or cure, which were denominated hospitals—a term originally applied as much to places destined for the accommodation and support of the infirm and needy, as to those for the recovery of the sick. In process of time, the current of private benevolence came to be turned into the same channel, and similar institutions were founded and supported by the benefactions of laymen; whilst it was too often the case that the greedy hand of the priesthood diverted the revenues, intended for their support, into the private coffers of those whose duty it was to watch over and protect their interests. Hospitals became thus little better than a sort of benefices, which were held by the priests at pleasure, whilst the greater part of their income was reserved to their own use, and but a small proportion devoted to carrying into effect the original design of the institutions. Gradually however, as reformation was introduced among the priesthood, this abuse, among others, was corrected, and the government of hospitals and the management of their funds were committed to the hands of judicious and responsible laymen.

At the present day the term Hospital is more confined in its acceptation, and includes only those institutions which are intended for the recovery of the sick and insane; and, in some cases, those which are destined for the reception of the aged and the young. In our own country, we believe, it has been applied in the former sense only; whilst in Great Britian there are many, a part of whose object at least, is the support of the aged, the infirm, and the young; such are the Greenwich and Chelsea Hospitals, for disabled seamen and soldiers; the Foundling and Magdalen Hospitals, and several others of less extent and notoriety; some of them corresponding, in every thing but name, to the two excellent establishments existing in this place, for the relief of indigent and orphan children of the two sexes, under the denomination of Asylums—institutions, which in other countries would probably come under that of Hospitals.

The government of the Massachusetts General Hospital was first efficiently organized in the year 1813, and first undertook

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the task of collecting funds for effecting the objects of the institution in the year 1816, though an act of incorporation had been passed in 1811; at which time the state authorities had also granted to the Hospital the estate in Boston usually called the Province House. In 1816, an earnest and powerful call was made upon the liberality of the public, and was attended with distinguished success. As large a sum was collected as could have been anticipated, and, including some subsequent liberal donations, raised the funds of the Institution to something more than two hundred thousand dollars. This sum has been principally expended in the purchase of land and the erection of buildings, for the two distinct objects of charity in view, the General Hospital in Boston, and the Insane Hospital in Charlestown. Both have been erected upon a liberal and extensive plan, and have gone into operation, the latter in the month of October 1818, and the former in the beginning of the fall of the last year.

The buildings, which have been erected for these different objects possess a beauty, completeness, and convenience exhibited by few which have been devoted to similar purposes. They are admirably adapted to secure the ease, comfort, and health of the subjects of the institution. But, unfortunately, the paucity of funds is such at the present moment as in some degree at least to defeat the object for which a hospital is principally intended, the reception and treatment of the sick poor. And although the trustees, with a generosity of spirit which does them much honour, have, upon their own responsibility, appropriated six beds for the reception of patients, who are unable to make any remuneration for the charges of their maintenance, yet all others who seek relief are obliged to pay a greater or less sum for their board according to their ability. This is a serious evil, and one which it behoves the public in some way or other to remedy. It is no doubt a great public benefit that a hospital should exist, where those in middling or humble circumstances, can be received and attended in sickness at a moderate expense. It is more especially a great public benefit, that there should be such an institution as the asylum for the Insane, where individuals, of all classes, who labour under mental alienation, may be sent with an assurrance of kind and judicious treatment, and a certainty that every probable measure will be put in force to remove this humiliating infliction. But these are not objects which alone would have called forth to such an extent the liberality of our fellow citizens —these alone would not have authorised the demand, which has been made and answered, upon the rich and benevolent. Something more was intended, something more is expected, and some-

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thing more is to be done. We do not believe that a second appeal will be made with less efficiency and success than the first.

The object of the Address before us is to call the attention of the community to this subject; and is well calculated both in matter and manner to answer the intended purpose. Its contents and the information which it communicates are such as must satisfy every one, of the benefits which may be expected to result, when the institution comes into full and free operation, and of the good management of those who have hitherto directed its affairs.

Some of the advantages, as it respects the treatment of disease, which are to be expected from the establishment of the Hospitals, are illustrated by the reports of the physician and surgeon of the General Hospital, in which they enter more into the detail of the cases which fall under their care, than is usually done. It is certainly apparent, both from these reports, and from a consideration of the favourable circumstances under which patients are placed, that nowhere, not even in the houses of the most opulent, could the same diseases have been treated to so great advantage, or their cures have been so speedily effected. No private accommodations, at whatever expense they may be fitted up, can probably exceed in convenience and adaptation those of the Hospital; and nowhere else can the patient be put so completely under the hands of his physician, nowhere else can he be removed from the interference, the prejudices, the interruptions of his injudicious friends, or what is equally bad from the effects of his own whims, caprice, or obstinacy; no where else can he be every moment under the exact regimen, the exact course which his physician has prescribed, and which in private practice is constantly, to a greater or less degree, varied and departed from, in consequence of the folly of the patient or his friends.

'We entreat all those into whose hands this address may fall, to reflect well upon the advantages which this Institution offers—more especially we appeal to those, who, like some of us, are not altogether unacquainted with sights of sickness and suffering amongst the poorer classes. We beg all to consider what misery is daily experienced from the want of room and attendance, and from bad air and food; and how little those can be prepared for sickness, who even in good health and with constant labour, are just able to earn a tolerable subsistence for their families. Again, we ask those who are led by duty or humanity to visit the sick, what is the condition of poor persons when overtaken by sudden and painful diseases, or afflicted with tedious and uncertain ones? What, under such circum-

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stances, is the situation of their wives and children, and what means have their families of nursing and supplying them with proper food and medicines? They surely cannot be ignorant that whether the poor man escapes by death, from the sight of those calamities which he has brought upon his unhappy family, or whether he lives on through disease and despair, to witness and partake in them, one single fit of sickness, even if it does not utterly ruin him, commonly gives him a check from which he seldom recovers duri. g his whole life; and the evil effects of which are seen to the last hour in the poverty or perhaps the vice and depravity of his wife and children. Ask the numerous Charitable Societies in this town, that distribute food, wood, clothes, and medicines, what principally makes the poor —is it imprudence?—is it want of labour?—is it dearness of the necessaries of life? No—it is sickness. Ask the members of the Howard Benevolent Society, who personally visit the sick, and who have not assumed that name for fashionable and ostentatious purposes.— They will tell you—it is sickness. They who lived in the early ages of our religion, well knew this; and one of their most blessed cares, as well as highest Christian virtues, was to found Hospitals for the sick, a description of public charity unknown to heathen or pagan nations. We feel well assured that sickness, at least in this part of our country, is the principal cause of poverty, and often of much worse consequences. Where then shall the poor sick amongst us go? The Alms House was not intended for them; and though at this time possessing no accommodations whatever, it is usually encumbered with at least fifty patients—the Dispensary furnishes only medicine and medical attendance. We offer to you then the Hospital; and we cannot deceive ourselves when we say that you will find there clean apartments, well heated and well aired, kind nurses, whose only duty and occupation it is to watch and provide for the sick; proper and nourishing food; rest and tranquillity; and a removal from those sights of distress, poverty and despair, in the midst of which a poor man's wife and children are suffering and sinking, which always make his sickness so cruel and severe, and his cure so tedious, uncertain, and expensive. In the Hospital there is no family deranged and thrown into distress and confusion, when any of their number happens to fall sick—no patient waiting in wretchedness till physicians, or medicine, or nurses, can be found, harrassed and disturbed by the noise and bustle of his house, and the anxiety and ignorance and concern of those about him. On the contrary, physicians, nurses, medicines, and food, are ready at any moment, night and day. In private houses it is often impossible, from a great variety of causes, to procure for a patient a suitable kind of food, and to confine him to the exclusive use of it; but in the Hospital it is obvious that any kind of food can be furnished, and as the patient is constantly in the presence of his nurses, it is out of his power to deviate from it.

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'For one moment more we entreat your attention to a class of persons whose importance in society, independent of all considerations of humanity, lays a moral obligation upon every good man to use his endeavours to encourage and protect them. We are about to speak of those young men in this town just beginning life, who often from too great ardor, industry, and too vehement a desire of success in their trade or craft, fall sick, get in debt to landlords, physicians, nurses, and finally abandon themselves to drinking and vice and debauchery. These young men the Hospital would save. There proper care would be taken of them, and they would be restored to their occupations free from debt and disease and distress of mind.—We solicit from you contributions for the sake of those persons whose sufferings cannot now be doubted, whose health and morals are now often wasted and destroyed, and of whom many were born to be good fathers and brothers and citizens. As they now live and suffer and perish, it rarely falls to your lot to be able to succour and comfort them. But we offer you in the Hospital a means of exercising those charitable propensities with which most men are endued, and as you cannot doubt but that there is a great deal of suffering and sickness of which you never hear and which is never relieved, you may fail to perform those duties which your religion, reason and humanity enjoin upon you, in listening with indifference to a charitable appeal, pure and unexceptionable in its objects and manner of dispensation.

'Though the Trustees have appropriated six beds to poor patients, they possess at this time no funds to provide for that expense, but they have thought proper to do it in a just expectation that the Hospital would be remunerated by the generosity of the public. The claims of the poor where they become known are irresistible. They are always assisted, but often improperly and at great expense. The Hospital furnishes just the assistance which is needed and at a cheap rate. Twenty persons subscribing only five dollars each, will enable the Trustees to appropriate such accommodations to the poor as to relieve and cure upon an average fifteen patients throughout the year. Surely this is a small sacrifice for the suffering which it always mitigates, and for the virtue and morality which it often preserves.

'Though medicines and medical advice are always given and administered free from charge, by which arrangement more than two thirds of the whole expense of most fits of sickness will be saved, it is nevertheless true that the Hospital offers peculiar advantages to those who require surgical operations. The most wealthy individual in this town cannot obtain in his own house the comforts and conveniences which every man possesses in this particular at the Hospital. There is a room expressly prepared for this purpose, with a light adapted to surgical operations, and in case of accident or emergency, there are instruments, dressings, medicines and skilful attendants, all within call and reach of the operator. And also in case

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of pain or accident following an operation there is always a Physician in the place ready to administer relief both day and night. This is a privilege not enjoyed in private houses. The success of many operations, particularly those of the eye, depends upon the attention, exactness and constancy with which the patient is watched and nursed. Different difficult operations have already been performed with perfect success. The Trustees consider this the most favourable arrangement in the Hospital, and one upon which great value deserves to be placed. No expense whatever attends the most complicated and protracted ones. And it is a consideration which deserves great weight that many of these operations performed in a private house would absorb many months earnings of the most industrious men.' pp. 16—20.

To the truth of all this we are for the most part ready, heartily to subscribe; but there is one statement, from which we must beg leave to express our utter dissent. It is this, that we are to ascribe to sickness principally, the poverty which exists among us. Now we apprehend that nothing can be more wide from the absolute matter of fact, than this broad and naked statement, as set forth in the language of the address. That it is the suffering of the poor *when sick*, which our charitable societies and benevolent individuals are called upon to relieve, is to be sure very true. It is in the state of sickness, during its presence in families, that we are called upon to go among them, to witness their squalidness, their rags, their filth, and misery. But they undergo all these evils during sickness, because they are already poor, whilst the cause of that poverty lies deeper and further off—it is not the sickness. It is undeniable that we occasionally meet with families, whose poverty and suffering may be traced to the long continued and habitual infirmities of one of its heads. But this is certainly a very rare case—it is seldom, very seldom indeed, that where you find a family abjectly poor, miserably destitute of the common comforts of life, suffering in sickness for the want of kind and tender attention, pining and perhaps dying, solitary and neglected; that you do not ascertain, upon examination, that it may all be traced *directly* to imprudence, prodigality, idleness, or intemperance. You find perhaps a family exceedingly poor, the husband dead, and the wife left with a flock of needy children. Here you may say is poverty, the direct consequence of sickness and death. So indeed it might appear. But inquire a little further. You find that the husband has been an idler and a drunkard—that he was poor and miserable when alive, and left his family so, now he is dead, from no other cause than these; and that very probably his death itself was directly or indirectly occasioned by his intemperance. And within our own observa-

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tion we venture to say, that where there has been one such family left in a state of hopeless and irremediable poverty from the sickness and death of its head, there has been at least one other, where this loss has been the salvation of the family, has been a burthen removed; where the widow has, by her own honest exertions maintained and brought up her children in homely but comfortable and honorable independence, so that their last state has been better than their first.

We have thought it right to make these remarks, because if any thing is to be done for the amelioration of the state of the poor, any thing to lessen the extent or remedy the evils of pauperism, it seems to us of the highest importance that no false views should gain ground with respect to its causes; and nothing we conceive can be more diametrically opposite to the truth of the case, than the statement to which we have alluded. We wish to have as much charity of feeling, to entertain and express as much liberality of sentiment with regard to the poor as any; but we cannot shut our eyes to the evidence which is accumulating so thickly around us, which meets us in every street and at every corner, which fill the reports of every charitable society and dispensary, which stares us in the face from the crowds that throng our alms houses and people our jails; evidence, that tells us plainer than language can speak it, that the main cause of poverty is to be found in vice and intemperance, and that we can only remedy the former, by banishing the latter.

It does not at all follow as a consequence from this view of the subject, that it is any the less our duty, either as individuals, or as a community, to take measures for the relief of the poor, especially when in a state of sickness and suffering. If we find poverty and misery to exist, it is our proper office to relieve it whatever may have been its cause—yet the course which we adopt, and the means we pursue, should certainly be modified by a consideration of that cause, and should have some relation, not merely to present alleviation of distress, but to its prevention in future. There is too much reason to think that the effect of most charitable institutions, as they have been managed, is of at least a doubtful character; that they have, upon the whole, rather a tendency to increase the number of those who live upon the benefactions of others; but even admitting this to be the case, much and unequivocal good is produced by their existence upon the general character and tone of feeling in society—it assumes a more benevolent cast, a more liberal and free spirit of beneficence is excited and prevails and brings with it all its tribe of kindred and associated affections. And no charitable establishment seems to us to have, at the same time, so much of this tendency, and so

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little of the former, as hospitals for the sick, which apply only to those who are already at the lowest point of suffering from poverty, and whose relief will have less tendency, than in cases of simple destitution of the comforts of life, to induce others to allow themselves to fall into a state of dependence.

The Asylum for the Insane seems to us by far the most interesting, the most important, and the most necessary of the two departments of the Hospital. For the cure of insanity, the most terrible, the most humiliating infliction with which it has pleased Providence to visit our species, there is among the poor no other possible resort, than to an Asylum expressly provided for that purpose. For their other diseases they may seek relief in a variety of ways, they may receive it at their homes from the Dispensary, or from the kindness and attention of individuals; they may resort to the Alms-houses, where, although they cannot have the accommodations of a hospital, they will yet receive kind and effective assistance. But in cases of lunacy little can be expected from these sources. The home of the lunatic, especially when it is filled by prejudiced and injudicious friends, is the very last place where any treatment can be expected to meet with success. If he is to have any tolerable chance for the restoration of his shattered faculties, it is absolutely necessary that he should be sent away from the interference and caprice and tyranny of ignorant attendants. The situation of a poor man who is bereft of reason is truly pitiable, if forced to remain at home. The conduct of those around him only serves to irritate and increase his disorder. His family, his friends reason with and wrangle with him who with his reason, has lost perhaps his sense of moral right and wrong. He is constantly exasperated and made ten times more infuriated by unnecessary contradiction, by systematic and unreasonable restraints, and by cruel and barbarous severity of discipline. Harsh and severe treatment has been too long believed to be the only course adapted for the cure of disorders of the mind. We suspect that taken as a general method of treatment, there is none more likely to confirm and perpetuate the disease. The prejudice upon this subject, which is yet strong among the lower classes, is however gradually giving way, and the opinion of the faculty and the public undergoing an entire revolution. The most satisfactory experience of the latest observers seems decidedly in favour of a mild and rational treatment, addressed to the moral as well as to the physical system of the patient.

The success which has attended the practice of the Physician of the Asylum at Charlestown, has been such as to give much encouragement with regard to the future prospects of the estab-

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lishment. The only circumstance to be lamented, is the want of funds, which prevents the reception of any patients who do not pay board. We trust that this, which so essentially diminishes the advantages to be expected, will not remain long without a remedy. We cannot better close this article than by extracting, in connexion with the remarks which we have made, a part of the Report of Dr. Wyman of the state and progress of the Asylum for the first three years after it went into operation.

'It is asserted by a late writer,* (A. D. 1817,) "that as many lunatics were discharged from the French Hospitals cured in the second and succeeding years, as were recovered the *first year of trial.* The report made to the General Committee of the French Hospitals and published by authority verifies this statement. Dr. Esquirol too reports, that, of 2804 lunatics admitted into La Salpetriere between the years 1804 and 1813, 604 were cured in the first year, 502 in the second, 86 in the third, and 41 in the fourth year." Thence Dr. Esquirol determines, "that the medium term of cure is little less than a year; but that no period should permit of despair of recovery."

'In forming an estimate of the utility of this Institution, and ascertaining the proportion of cures it is very obvious, that the unfit subjects and those who eloped should be taken from the whole number. It should also be considered that some boarders, who had eloped from their friends, have been sent to the Asylum as a place of safe keeping, until a convenient opportunity to remove them home should be offered. For others, the establishment has been considered a comfortable winter residence, where the boarders would enjoy the benefits of apartments well warned, well ventilated, and free from the dangers of fire, which could not be provided in a private house without great expense. Of 149 boarders received, 3 were not considered insane, and discharged accordingly. 96 had been subjects of insanity from 1 to 24 years, and in nearly the whole of the remaining 50, insanity had existed from 3 to 12 months. Of 121 removed, only 8 resided here 11 months, which is less than the average term of cure in Paris, as stated by Dr. Esquirol. Those removed by request (29) were not improved. Those improved (23) and those much improved (19) were also taken away by request of their friends, who believed they had recovered so much as to be manageable at home, and that a cure would be completed without additional expense. Of these, 6 continued to improve, and recovered in a few weeks. They and others would have been added to the number of cured, had they remained at the Asylum a reasonable time. Many, however, ceased to improve at home, and some relapsed into their former states of disease.

'It is believed the public have much to learn respecting lunatics—that insanity is curable—that a few weeks or months are not sufficient for a reasonable trial—that medical treatment and moral manage-

* Dr. G. M. Burrows' Inquiry, &c. page 142.

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ment are both important in all cases—that absence from home is always indispensable—that a lunatic at home perceives he is watched and followed in every movement, and deems every restraint to be an act of tyranny and usurpation; producing hatred towards nearest relatives and dearest friends—that the amusements provided in establishments for lunatics, as draughts, chess, backgammon, nine pins, swinging, sawing wood, gardening, reading, writing, music, &c. divert the attention from unpleasant subjects of thought, and afford exercise both of body and mind—that even the conversation of lunatics with each other, in some cases, convinces them of the absurdity of their opinions and produces a cure—that lunatics very soon and almost insensibly conform to the rules and regulations which they perceive to be observed by their fellow boarders—that regularity in the time and manner of taking food and using exercise, retiring to bed and rising at seasonable hours, observing the restraints imposed for acts of violence, feeling a necessity of conducting with propriety, living under a system of rules and regulations for every thing, have a powerful effect in tranquilizing the mind, breaking up wrong associations of ideas, and inducing correct habits of thinking as well as acting; and finally, that lunatics are not insensible to kind treatment, that whips and chains are forever banished from every well regulated Asylum for the Insane, and that kindness and humanity have succeeded to severity and cruelty.' p. 26, 27, 28.

ARTICLE IX.

A Sermon preached in the Hall of the House of Representatives in Congress, Washington City, March 3, 1822; *occasioned by the death of the Hon. William Pinckney, late a member of the Senate of the United States.* By JARED SPARKS, A.M. Minister of the First Independent Church of Baltimore, and Chaplain to the House of Representatives in Congress. Second Edition. Baltimore. 1822. pp. 23.

THE writer of this sermon is well known to our readers. He has been a most able and faithful defender of what we regard as uncorrupted Christianity. Placed in circumstances, which have called for uncommon talents, great energy, and what is not always united with these, steady judgment, and much moderation and self command, he has answered the demands of his situation. He has been the principal means of diffusing in the southern states a correct knowledge of the opinions and views of Unitarian Christians, as far as that knowledge exists. He has devoted himself to the cause, and we know of no individual to whom we should have been more willing that it should be entrusted. He has contributed essentially toward

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opening and preparing the way for the progress of what we regard as a rational faith in Christianity; and in doing this, he has, rendered a most important service to the cause of true piety and good morals.

In proportion as he has become more known, he has commanded more respect and deference, even from his opponents. The high ground, he now occupies in public estimation, argues a rare union of qualities, when we consider the odium has been attached to the avowal of those opinions of which he is the open and earnest defender. With the strongest disposition to censure, and very little delicacy about their modes of attack, his opponents have found nothing assailable in his character, his conduct, or his writings. His opinions, indeed, they have attacked in a tone of language and feeling, and with a spirit of misrepresentation, on which we have at present no disposition particularly to remark. Over one of them, Dr. Millar, who began to write perhaps with more liberality of feeling, and certainly with more decorum of language, than some others, he has enjoyed the melancholy triumph of driving him at last to become the author of a book, distinguished by various extraordinary characteristics, but by no one of them more remarkable, than the effrontery of the writer in putting his name upon the title page of such a work.*

The appointment of Mr. Sparks as chaplain of Congress, is one among the many proofs of the fact, that the opinions which we hold in common with him, are adapted to recommend themselves strongly to the natural feelings and unperverted judgment of men. We rejoice in this appointment, because we believe that by his character and by his professional services, he will give a most favourable impression of pure Christianity,—of the nature and efficacy of true religion. It was in his office of chaplain, that the sermon was delivered which is the subject of review. It is a serious and impressive discourse upon mortality, occasioned by the sudden death of Mr. Pinckney. Of that gentleman he says little, and that little is confined principally to the mention of his talents and his intellectual character. The author of this sermon avoids a fault, very common, but of a most offensive character, the coming forward in the presence of God, and with the most solemn remembrances of our own mortality full in view, to pronounce over a fellow creature, who has gone to his account, what the speaker would be ashamed to say in a party of friends, on a common occasion. The following extract will afford a specimen of the discourse.

* We have not taken notice of this book in our review, because we have understood that an answer is preparing in another form.

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'IV. Death is a monitor, which should make us reflect on the excellence and value of our religion, as revealed in the gospel.

'It is here, and here only, that life and immortality are brought to light. It is here, that we are taught the certainty of a future life. In the gospel we learn, that the spirit, which constitutes our present existence, will live throughout all future ages. How infinitely is our condition improved, in this respect, by the religion of the Saviour! We know, that we are living for eternity. The God of all truth has told us so How full of consolation is this assurance, when our friends depart from us, and the places, which have known them in this world, shall know them no more. How could our sinking spirits be supported in many of the trials, which a christian is called to endure, if we had no hope beyond the grave?

'The promises of the gospel will never fail. The truths, which have been revealed from heaven, published by divine wisdom, and established by the miracles of Christ, will stand as firm as the pillars of the universe, or the throne of Omnipotence Such truths inspire a confidence, which no vicissitude of time can destroy. The pious mind will make it the anchor of safety, and render thanksgiving to God for the manifestations of his love, in disclosing the prospects of a future world, where all cares shall cease to trouble, where the righteous shall dwell in peace and happiness, and where all voices shall join in songs of praise and adoration to the High and Holy One, whose presence fills the heavens.

'To prepare men for death is the object of the religion, which God commissioned his Son to publish and preach. For the accomplishment of this important purpose, Jesus taught, and suffered, and died; for this, was he empowered from heaven to prove the truth and divinity of his doctrines; for this did he submit to a life of privation, want and pain, endure the reproaches of a scornful world, the tortures of wicked men, the pangs of expiring nature on the cross; for this was he raised from the dead, and taken in glorious triumph to the heavens; and for this does he still continue to be our mediator and intercessor with the Father of all mercies. For this were the apostles, according to his promise, endowed with the gifts of the Holy Spirit, and enabled to teach with power and conviction the truths, which they had learned from their divine master. In Christ, "the grace of God, which bringeth salvation, hath appeared unto all men." He came to "redeem us from iniquity," to restore us to the favour and holy service of God. All the glorious displays of divine wisdom and power, which were manifested in his life and doctrines, were designed as means to remove the stains of sin, to take away the debasement of moral depravity, to disarm death of its terrors, and to fit the soul for that untried state of being, which must be experienced in the ages yet to come.

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'Shall we not turn our minds to heaven in humble adoration and joyful praise to the Almighty, for his great goodness and mercy, in providing these means of our future safety and well being? Shall we not lift up our thoughts with unfeigned reverence, love, and gratitude to the Saviour of men, for what he has done and suffered to execute the high commission of his Father, to redeem our souls from guilt, reconcile us to God, and make plain the way of salvation to a sinful world? And above all, shall we not show the reality of our faith, the sincerity of our professions, and our deep sense of obligation, by adhering to the precepts, and obeying the sacred commands of Jesus, by following, with all humility, zeal, and piety, his purifying example, by imbibing his spirit, and cultivating his temper? It is a declaration equally reasonable, solemn, and certain, that "without holiness no man shall see the Lord." The religion of the Redeemer, if we will embrace it in its truth, and accept its conditions, will make us holy, and qualify us to see the Lord, and dwell for ever in the presence of his glory.' p. 17–21.

INTELLIGENCE.

Massachusetts Bible Society.—The thirteenth annual meeting was held on the 2d day of May, when the following report was made by the Executive Committee.

There have been distributed from the depository of the Massachusetts Bible Society, since the last anniversary on the first of June, 1821,

116 Large Bibles,
768 Small do.
531 Testaments,
——1415

besides those which have been sold, as will be seen in the Treasurer's statement.

During the same period there have been received

278 Large Bibles,
1177 Small do.
902 Testaments,
——2357

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There remain on hand

162 Large Bibles,
409 Small do.
369 Testaments,
——940

Of the Bibles, many have been sent to distant parts of the state, where they were found to be needed; and of the Testaments, many have been deposited in schools for the use of poor children. By vote of the Trustees, a hundred Bibles were allowed to the Marine Bible Society of Boston; and the Executive Committee furnished the Female Bible Society of this town and its vicinity with forty-eight Bibles and Testaments.

The remainder have been distributed in conformity with the resolve passed at the last annual meeting, requiring a written order from one of the Trustees to be presented by every person who shall apply. The observance of this rule has greatly diminished the burden and responsibility of the gentleman who keeps the depository, and, there is good reason to believe, has fully answered the purpose for which it was passed, in preventing wanton and wasteful applications, and diminishing the opportunities of imposition from unknown and evil disposed persons. Many persons who have applied at the Society's room, on being referred to one of the Trustees, have said it was not worth the trouble; while those who have really needed the gift, have cheerfully complied with the rule, and thought it no hardship.

The affairs of the Society have been in as flourishing a state, and its usefulness apparently as great, during the past year, as at any former period. Its sphere of operation has been comparatively much circumscribed by the great multiplication of local institutions in every section of the commonwealth: a circumstance, which, although it may limit the action and influence of our Society, is yet a matter of sincerest congratulation to the friends of religion, since it supplies more thoroughly those wants in every spot, which the most vigilant exertions of one society could never hope to reach. And the time has not yet come, when it will do for the friends of the Bible to slacken their hand. The wants of the people are not yet all supplied; new wants are continually created; and we cannot anticipate the day when there shall be no occasion for Christian benevolence to flow in this channel. At present, after all the vast distributions of that magnificent Institution in England, and the innumerable bodies, which have risen up to aid it in every portion of the Christian world, there are still many spots destitute

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of the word of truth, many places barren and thirsty, where the waters of life have not yet flowed, and which can be made fruitful and glorious, only by the unremitted exertions of believers to convey them there.

But the Committee trust that it cannot be needful for them to repeat to the Society considerations which have been long so familiar, or to urge them to perseverance in so good and great a work. To the Christian, no cause can be dearer than the spreading abroad that word which is his own comfort and light, and by which the world is to be reformed and saved. He must esteem it a happiness to aid, however feebly, those efforts, in which the whole Christian world is zealous and active, to send the Bible to every family, and leave not a soul unvisited by its holy influence.

The anniversary sermon was delivered in the evening at the Old South Church, by the Rev. Daniel Sharp of Boston, from John xvii. 17. *Sanctify them through thy truth—thy word is truth.* A collection was made of 188 dollars 27 cents. The donations to the Society during the past year have been 1193 dollars 15 cents.—The officers elected for the coming year, are

His Honour WILLIAM PHILLIPS, *President.*
Rev. JOHN T. KIRKLAND, D. D. *Vice President.*
Rev. FRANCIS PARKMAN, *Corresponding Secretary.*
Rev. JOHN PIERCE, *Recording Secretary.*
Mr. JOHN TAPPAN, *Treasurer.*
Mr. EDWARD PHILLIPS, *Assistant Treasurer.*
Rev. Henry Ware, Jun. Edward Tuckerman, Esq. Rev. Benjamin B. Wisner, *Executive Committee.*

Christian Register.—We beg leave to recommend strongly this paper to the notice of those of our readers who are not acquainted with it. It has now been published for almost a year, and we have been not a little gratified by the good sense, the talents and industry, with which it has been edited. It is a publication honourable to the Unitarian cause; and well adapted to promote the progress of true religion. It contains a large proportion of interesting and valuable matter; and may be recurred to hereafter as a faithful and important document in the religious history of our times.

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THEOLOGICAL INSTITUTION AT CAMBRIDGE.

[The following remarks were written by one of the officers of the Theological Institution at Cambridge, and are inserted at his request.]

We have seen a circular letter, calling the attention of the liberal to the wants of the Theological Institution at Cambridge; and proposing a subscription, particularly for the erection of an edifice for the accommodation of the students. We earnestly hope that the proposal will be favourably received by the public.

The respect paid to religion in a community depends in a great measure upon the respect, esteem and affection, which its ministers are able personally to command. In this country, the public estimation in which they are held, will depend solely upon their piety, their exemplary lives, their catholic spirit, their good sense, their talents, and their learning. Every one knows that they will command no deference as a privileged order. There is among us no establishment with its gradations of wealth and rank, and its associations of antiquity and grandeur, to give any additional weight, or any degree of worldly authority or power to religion. With us, it can only make a direct appeal to the heart and the understanding; and its ministers must rely for influence altogether upon their personal qualities.

But the existence of these personal qualities, especially all those of an intellectual character, must depend very much upon the means of cultivating them which the country affords. Learning cannot be acquired without books and instruction. Intellectual eminence of any sort can hardly be attained without long and judicious discipline. It is very true, that the highest virtues may exist in a private station without learning and without any uncommon intellectual powers, natural or acquired. But in a clergyman, those qualifications are necessary to his usefulness. What is more, they are often necessary to prevent him from doing far more evil than good. If he be ignorant and narrow-minded, there is great danger that he will injure rather than serve the cause of religion, and the community in which he lives. The best intentions will not save a physician unacquainted with the principles of his art from destroying the health and lives of those exposed to his practice; and mere blind zeal will be as little security, that a minister of religion will not be the means of still more important mischief. If the clergy of a country, especially such a country as ours, be deficient in those qualities which command respect, there is extreme danger that religion itself will fall into contempt. But

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in order to give them true learning, and to cultivate their intellectual powers, it is necessary to make public provision for these purposes. Schools and libraries and all the means of study must be afforded.

If a man have no sense of the infinite value of religion, as it regards our highest relations and eternal existence; yet one would think that not much enlargement of mind, and not much observation of human affairs were necessary, to perceive its importance in a mere worldly point of view. The cause of religion is the cause of good government and good order. Without religion, human laws alone would not have the strength of a spider's web to protect personal rights and liberty. A country wholly without religion would be a country abandoned to hopeless anarchy, and to every form of violence and evil. With us, all our institutions rest upon the good sense and good principles, the moral feelings and habits of the community. The whole structure of society has no other foundation or support. But good morals depend upon the direct or indirect influence of religion. They never have existed, and never can exist, without it. What would be the state of things among us, if we could not appeal forcibly and effectually to the sense of justice, and to the strong feeling of right and wrong, which exist in our country, more perhaps than in any other; and which have always prevented any considerable outrage upon the rights of individuals or of any portion of the community? Without such a state of feeling among us, what security would there be for any thing which we most value? Without it, we should have occasion enough to use the language of Cicero, 'Nos hic in republicâ infirmâ, miserâ, commutabilique versamur.' But for the state of public morals which now exists, we are indebted to the strong action of that religious faith which we have derived from our illustrious ancestors.

But unless we provide proper means for the public support of religion, and proper schools in which useful and able teachers of it may be formed, we cannot expect that the principles of religion should continue to have that influence, which has been the blessing and safeguard of our country. We live in an age when ancient opinions are in a state of revolution and change; when old errors and prejudices, which have been blended with the constitutions of human society, are losing their hold upon the minds of men; and when many are willing to confound with them the most fundamental and important truths, of which we may say, that

> If these fail,
> The pillar'd firmament is rottenness,
> And earth's base built on stubble.

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Within the last half century, Christianity has been attacked in every form, by open enemies and pretended friends, by French atheists and German theologians; and at this very moment, the literature of England is disgraced by a school of writers, one of them, at least, of great celebrity, and some others of considerable notoriety, who have assailed the first principles of morality and religion, with a sort of diabolical spirit of derision and blasphemy. We cannot expect to escape altogether the contagion of this dreadful evil. It is a state of things, which calls upon all those who have any care for our highest interests, to provide the means of bringing forward men of the first talents and respectability, as expositors and defenders of our faith,—of those truths which lie at the foundation of human happiness in this world and in that to come. It is not long, since the horrors of the French revolution, which exhibited the most ferocious passions of man in their natural alliance with impiety and atheism, roused the most indifferent and the most worldly to some sense of the value of religion, as the main security of human rights and happiness. We fear that this sentiment has in some degree lost its force. But we fear, too, that the state of the world is not such as to afford a pledge, that scenes will not again occur, well adapted to teach us, what man is and what he can perpetrate, when he regards no sanctions beyond this life.

Christianity, in order to be successfully defended, must be well understood. It must be presented to men in its true character. The errors which have been connected with it in ages of darkness, and which there is now such a struggle to defend, sometimes by the most dishonourable means, are the enemies from which it has most to dread. If the defenders of these errors should succeed in establishing the belief, that they really make a part of our religion, they will have succeeded in presenting religion in a form, in which, in the present state of knowledge and improvement, it is impossible it should have its proper authority and influence; it is impossible, on the other hand, that it should not be regarded by a large portion of the community with contempt or horror, and consequent incredulity. The inquiries and discussions respecting the doctrines of our faith, which now so generally prevail, and which will, of necessity, prevail in a still greater degree, before they cease, render it more than ever necessary, to afford the means of forming correct opinions upon the subject, especially to those who, from their office, must be the guides and instructers of their fellow-men. But the full examination of the topics in controversy, is not a work which can be accomplished without many facilities, for which we must look to public liberality.

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We, Unitarian Christians, believe that there is much in our views of religion to recommend it to the hearts and understandings of men, which is not to be found in other forms of faith. Believing this, it is a most solemn duty to endeavour to give our opinions a wider diffusion. It will be disgraceful to us, as men and as Christians, if other sects discover a zeal for what we think error, greater than that which is felt by us for what we believe the truth; if they are willing to make sacrifices and exertions from which we shrink. There will be no plea by which we can ward off the dishonour. If, in avowing the opinions and feelings which we have done, any one should accuse us of a proselyting spirit, we call upon him to explain what is meant by this very indefinite charge, this cant term, which has been used so idly, and often with so little meaning. Does he intend to say, that we are so earnest to propagate our opinions, which are but means and motives to goodness, that we forget the great end of all faith, real virtue and holiness of heart and life, and regard a correct belief as any substitute for them, or as anything excellent in itself, supposing them not to exist? We assure him that he is altogether mistaken. Does he mean, that we are such zealots for a correct faith, that we are willing to disturb the worship of humble and unobtrusive piety, and unsettle the faith of individuals, not so learned, nor so well informed, as we fancy ourselves to be, for the sake of removing speculative errors? We think neither our principles nor our conduct justify the charge. But if he intend to say, that we are very zealous to present religion to men in general, in its true character, in that form in which we think it adapted to produce the greatest possible blessings; then we earnestly hope that he is not mistaken about the fact, and have only to object to the improper language in which he has stated his meaning.

We repeat our strong hope, that the appeal which has been made to the liberality of the public will not be made in vain. We wish that in the present, and in other similar instances, means had been adopted to interest the friends of true Christianity of all classes, in the object proposed. Those in moderate circumstances, we believe, would give at least their fair proportion, and as readily and heartily as the more affluent. We think that for their own sakes, and for the sake of the Institution, they should be interested in this good work; nor is it too late to take the proper measures. The advantages of the building proposed are thus stated in the circular letter, to which we have referred.

"It might be named as an important benefit of such a building, that it would relieve most of these students from an expense

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which they can poorly meet, as the rent of their rooms at present absorbs a considerable part of the pecuniary aid, which they receive from the University. But we propose a higher benefit. At present, they are dispersed through the college edifices and private houses in town, and having consequently little union with one another, and being merged and lost in the literary institution which encompasses them on every side, they are in danger of imbibing more of the spirit of the University than of the spirit of their profession. There are indeed great advantages in connecting a Theological School with a University, which offers so valuable an apparatus of books and lectures as that at Cambridge, which collects so many learned men, and furnishes ample means for a general culture of the mind. But the spirit of such an establishment is apt to become almost exclusively literary, and students of theology, who belong to it, are in no small danger of feeling that preference of literary distinction which their collegiate life tended to foster, and consequently of regarding their profession as an occasion of intellectual exercise and display, rather than a means of doing good to all classes in the community. To remedy this evil, and to secure other advantages, we desire to erect an edifice, in a retired situation, as remote from the other buildings as is consistent with easy access to the library and lectures. Such an edifice will take the Theological student out of the great establishment through which they are now scattered; will separate them from connexions and associations unfriendly to zeal and seriousness; will favour concentration of mind; will bring them near each other, and increase the power of the most engaged and exemplary over the whole body; will give them a more habitual sense of their separation to a great and peculiar work, will facilitate and encourage their meeting for religious purposes, and will give to the whole institution a distinctness and prominence, which will impress its importance, attract notice and patronage, and increase the number of students. Considering the need of this edifice as pressing, we are desirous to obtain means for its *immediate* erection."

We do not fully assent to all the views and sentiments expressed in this paragraph; and we think it a subject of deep regret, if the spirit of the college be so unfavourable to the spirit of religion, as it is here represented. Still we think the erection of an edifice for the Theological Students of the highest importance to the prosperity of the school.

But there is one part of the circular to which we strongly object. It is fixing the sum which is said to be wanted. We do not believe that the sum mentioned will be sufficient for the specific purpose proposed. But there are other pressing

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wants of the Institution. The means of affording pecuniary assistance to its students are comparatively very small; and the theological department of the library of the University, as well as every other department of it, requires great additions. In the building to be erected, there should likewise be a Library Room, and a separate library containing copies of books, most in use and most wanted for frequent reference. We think also that it should contain a refectory for the students. We see no object to be gained by limiting public liberality; and, as every one knows, a very much larger sum than that mentioned is necessary to place the Institution at Cambridge on the same foundation with that at Andover; or, what is much more to the purpose, is necessary to its producing all the good which it might be the means of effecting. We have known repeated instances in which students have left the Institution at Cambridge, or been deterred from joining it, on account of the expenses of residence in that place, and the want of funds to grant them the assistance required. It is we believe the principal cause which prevents the growth of the school, and believing this, we are solicitous that means for assisting a more considerable number of students should be immediately provided.

At the same time, however, that we wish to see the charitable fund increased, we think it in the highest degree important that the present expenses of residence should be diminished. This is desirable, not merely that the advantages of the Institution may be much more widely extended; but, also, because far the greater number of students at this, or at any other theological school, will hereafter be placed in circumstances, in which economy and frugality will be necessary virtues; and their education should be so conducted as to form those habits. The present price of board as provided by the College, for graduates and undergraduates, is $2,50 per week; and not long since, it was very considerably higher. Respecting the expense at other institutions we find the following statements in a late article of the Boston Recorder.

"At Amherst, the Trustees offer to furnish the students, tuition, board, and lodging, for $1 per week, that is for $39, per year during term time."

"At Williams College, board can be obtained in respectable families for $1 per week."

"The price of board at Yale College has been as low as $1,50 per week, and the term-bills about $40 per year. The estimate of the necessary expenses, per year, without including apparel and pocket-money, as stated in the Connecticut Register, for 1820, is $180."

"At Union College, board is $1,50 to $2 per week."

We desire to see the expenses of a Theological education at Cam-

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bridge diminished; and sufficient charitable means provided to defray a considerable proportion at least of what may then be the necessary expenses of those who may need its assistance. The erection of a building for their residence, in which there shall be a separate hall for meals, will, under proper management, contribute essentially to these important objects.

In order that the Institution may flourish, we think it likewise of fundamental importance, that its concerns should not be blended as they are at present with those of the College. The management of the Institution is now *principally* under the controul of the gentlemen, who constitute the Corporation, as is that of the College. The concerns of the latter, should it flourish, as we most earnestly desire it may, will be continually increasing in importance, and extending their relations, and consequently demanding more time and care in order to their proper regulation. We are convinced, that it is a serious evil to the College, that its legislative body, and that which exercises controul over all its concerns, should consist with the sole exception of the President of the University,* of gentlemen, who are not resident in Cambridge, not officers of instruction, nor of the immediate Government, who are liable, individually, to little public responsibility for the state of the College, who have, by personal experience, no intimate knowledge of its interests, who are drawn away from attending to them by other pressing concerns of a public and private nature, and who with the best intentions and the best abilities, must often want not merely time for giving them due attention, but what is, if possible, of still more importance, that thorough acquaintance with the existing state of things, which is necessary to form a correct judgment respecting different measures which may be, or which ought to be adopted. We do not know why the time and attention of this body should be still further occupied by the interests of the Theological Institution; and we cannot help fearing that the latter may be postponed to those of the College, as only a secondary concern. We see no reason why they should not, with the exception of what relates to pecuniary transactions, be confided to the immediate officers of the school, to those who in public estimation will be solely regarded as responsible for its character. If any new and better arrangements are to be adopted, it seems now a proper time to call the public attention to the subject.

We regret that the Circular Letter itself was not sent out in

* Besides the President, the Corporation consists of six other gentlemen, three clergymen and three laymen, chosen from the community at large. It fills its own vacancies.

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the name of the Trustees of the "Society for promoting Theological Education in the University at Cambridge," rather than in that of the Corporation. This Society was formed sometime since; and we think it would contribute essentially to the progress of theological knowledge and true religion, if it would afford not merely pecuniary aid, as it already has done; but likewise give its countenance and encouragement to the School, by manifesting a constant interest in all its concerns. Members are admitted for life upon paying a subscription of fifty dollars. Yearly subscribers to the amount of five dollars if laymen, and two dollars if clergymen, are likewise members during the continuance of their subscription. The subscription now proposed should, we conceive, hold out the same privileges of membership in that Society.

☞Several articles of Intelligence are necessarily deferred. See the second page of the covers.

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THE

CHRISTIAN DISCIPLE

AND

THEOLOGICAL REVIEW.

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"*Speaking the truth in love.*"—St. Paul.

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There is no virtue more amiable in the softer sex, than that mild and quiescent spirit of devotion, which, without entangling itself in the dogmas of religion, is melted by its charities, and exhilarated by its hopes.—*Cowper.*

To be good and disagreeable, is high treason against virtue.—*Elizabeth Smith.*

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THE

CHRISTIAN DISCIPLE.

NEW SERIES—No. 21.

May and June, 1822.

THE DIFFICULTIES OF THE CHRISTIAN MINISTRY AT THE PRESENT PERIOD.—AN ADDRESS DELIVERED TO THE MINISTERS ASSEMBLED IN BERRY STREET, MAY 29, 1822.*

THE subject given for our consideration at this time is, *the difficulties of the Christian ministry at the present period.*

Every age has its distinctive character; and the ministry of every time has had its distinctive facilities and difficulties. It was from the opposing circumstances in the state and character of the time, that arose the peculiar difficulties of the ministry of our Lord and of his apostles. Their ministry was a struggle of light against darkness; of truth, in all the divine simplicity in which it could be taught, against error in almost every variety of form, entrenched by mystery, and defended by all the skill of the learned, and the authority of the powerful. It was reason opposed to sordid interests, and to triumphant vicious passions. In Judea, it was a contest for the precedence of true love to God, and love to man, of spiritual worship and of moral obedience, over ritual observances, beyond which no one looked for the conditions and means of acceptance. And throughout the Gentile world, the apostles were called to warfare, not alone against idolatry, and vices too gross even to be named among christians, which were sanctioned by the examples of the gods that were worshipped, but with a proud and contemptuous philosophy, as ready even as the most arrogant sectarian of Judea to inquire, Can there any good thing come out of Nazareth? But as our religion became corrupted, the facilities of its ministry were increased;

* See Intelligence.

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and for centuries, in proportion to the advance that was made in mystical interpretations of the language of Christ and his apostles; in proportion as men could be persuaded that doctrines were important, in the degree in which they were mysterious; and that faith was efficacious, to the extent to which it implied the sacrifice of reason; for centuries, while the priesthood was considered as the depository of sacred truth, and men were restrained, not alone from unbelief, but from inquiry, by fear of the anathemas of their spiritual guides; the ministry, if so this horrible perversion of the sacred office must be called, was a service as easy, as it was itself debased. And were not the difficulties of the reformation, emphatically, the difficulties of delivering christendom from the spell of mystery, and the bondage of fear, in which the papal power so long had holden it? Much indeed was done, by the transfer of the scriptures from the cells of monks, to the hands of the people. But in the prevailing ignorance of the age, and in the habit, that was universal, of submission to superiors in all the matters of religion, mystery, if it was not still the very soul of religion, was yet felt to be absolutely essential to its existence; and fear was the right arm with which it wielded its sanctions, and enforced its laws. The light that broke out from God's word, in the first interpretations that were given of it, was thought to be all the light that it was designed to impart to man. The people received the dogmas that were taught in catechisms, or were inculcated from the pulpit, without examination, and without doubt; or if doubt was felt and expressed, the united power of great names, and of the civil arm in enforcing conformity, secured the paramount influence of the clergy. Very different therefore are the circumstances of the ministry at the present period; and to a brief view of them I would respectfully ask your attention.

With the eighteenth century began a new era in protestant christendom. Mills' collations were published in 1707; and since that time, every manuscript and version of the New Testament has been examined and compared with the most scrupulous exactness; and the means of judging for himself, concerning the true text of the evangelists and apostles, have been extended to every one, both of the clergy and laity, who can read the Greek Testament. The spell in which the minds of men were long bound, has thus been broken. All the subjects of christian theology have been freely discussed; rules of scripture criticism and interpretation have been established; the exact import of scripture language, on topics once thought to be too mysterious for the investigation of man, has been brought within the reach

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of all, who have desired to read the scriptures for themselves. And great, almost beyond example, is the change which has thus been effected in the character of society. The principles which consequently distinguish our own time are, a general spirit of liberty, and a feeling of independence on these subjects, that pervades all classes of the community; the sentiment and feeling of the right of an entire freedom of opinion upon all the subjects of religion. Inquiries concerning doctrines are now pursued, without fear either of the ecclesiastical, or of the civil arm; and these inquiries have become subjects of interest to all classes of the people. This spirit and feeling, nurtured as it is by our systems of education, and associated with as strong a sense of all personal and civil rights, is the most striking,—and, in the language of the world, the proudest—characteristic of the time in which we live. It has produced results most glorious to our religion, and most satisfactory to the lovers of uncorrupted truth. It has brought many, very many, to the faith, and love, and obedience of Christ, who were unbelievers, till they had learned to distinguish between genuine and spurious christianity. It has also brought many, very many, who still retain the distinctive names, which were once associated with all that is sound in doctrine, and valuable in hope, to explanations and concessions, which make modern orthodoxy as unlike to that of Luther or Calvin, as it is to what is called rational christianity. But let us consider it particularly in its bearing upon the objects of our ministry; and on the peculiar character and duties to which it calls us, as ministers of Christ. It has its great and inestimable advantages. But it has also its difficulties. What are they?

I answer, 1st, they arise from *the new character that sectarism has obtained from the progress of society; and from the characteristic influence which it is exerting throughout christendom,—and no where more than in our own country.*

It is not surprising, that christians, even in the age of the apostles, were separated into distinct fraternities, refusing communion with each other. The spirit of the age, with regard to religion, was universally a spirit of sectarism; and a miraculous energy must have been exerted upon the minds of men, to have precluded this effect, not less than was employed in restoring life to the dead. But the sectarism of the age of our Lord and his apostles, had comparatively little interest in, or regard for, *the multitude.* The scribes and pharisees would not have compassed sea and land to make one,—no, nor to make many proselytes, *among the common people.* The objects of sectarism in Judea, as of philosophy in Greece and Rome, were the learned, the rich and the powerful. The Sadducees were satisfied with their security, though they were comparatively few in number,

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because they possessed in talent, and in all the sources of influence, means to cope with their great rivals, against all the resistance that could be opposed by an unlettered populace. And not very dissimilar was the sectarism of the age of Luther and Calvin. It was a struggle of the learned and powerful with the learned and powerful. The people indeed, from being spectators of the combat, became adherents of one or the other of the contending parties. But as far as they were actors, they were little more than physical agents. Whatever arms reason might employ for the conviction of the few, authority was the instrument for the conversion of the many. Under this character of sectarism, the ministry had its characteristic difficulties to encounter. Sect was arrayed against sect, as the standing army of one country was arrayed against the standing army of another country. The people blindly followed their leaders; and every leader, where his interests were not otherwise to be advanced, was a persecutor. But, God be thanked, the times are changed. Sectarism has now no altar for Moloch. As the public mind has become enlightened on the subjects of religion, the spirit of religion has itself been extended; and thus a redeeming power has been formed, which has arrested from sectarism the instruments of its greatest cruelties. And not only so. In proportion as the people have been enlightened, they have become parties to be consulted, as well as occasionally to act, on the great questions that divide christendom. Sectarism therefore, in all its departments, is thus called to new means and efforts for the accomplishment of its ends. Its spirit now, as from the beginning, is a spirit of exclusiveness. It shuts up all truth, all piety, and all hope, within its own pale; and immolates character with the same temper, with which it offered its bloody sacrifices. It not only arrogates to itself the sole right to any hope to heaven, but it thinks that heaven is secured to itself, in proportion to the number and strength of the bolts and bars, with which it shuts others out of it. But it addresses itself directly to *the people*. It addresses the strongest passions of human nature, and enlists them in its own service. It fearlessly encroaches wherever it can act; and invites for itself the persecution, which in other circumstances it would exercise. And does our religion less imperatively call those, who would exercise a ministry which disclaims sectarism, to proportionate labour and earnestness, for the advancement among the people of correct religious opinions and sentiments; and for the exercise of that enlarged piety and benevolence, which will at once impose on sectarism the strongest restraints, and most effectually promote the moral objects of the gospel?

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The difficulties of the ministry at the present day, where it is exposed to the attacks of sectarism, though distinct from those of the time when the body of the people was comparatively unenlightened, are yet as great, as is the popular ignorance on the subject of religion; as great as the passions and interests are strong, which expose the multitude to the spirit of sectarism. In proportion as the people are unenlightened on the true principles and ends of christianity, sectarism will retain its influence, and will extend its empire; and in proportion as we can extend to the people the means of religious knowledge, and right conceptions and feelings of its designs, sectarism will be curtailed in its power, and circumscribed in its limits. The difficulties of the ministry, in this respect, are not small; for great as has been the progress of religious knowledge, far greater has been the advancement of the feeling of the right of private judgment in religion. But instead of discouraging exertion, let these difficulties excite us to it. While the causes remain, which expose the people to mistake the means of religion for its end, and to rest in faith, and rites and forms, rather than to labour for a religious temper and life; while ambition, pride, and the other selfish and worldly passions and interests, are mingled and combined with the interests and ends of religion, and men are disposed rather to give the spirit of their passions to religion, than to give to religion dominion over their passions; there will neither be wanting leaders of sects, nor materials for sectarism. The difficulties however, which sectarism now brings upon a ministry that disclaims it, are no other than we should have to encounter in some other shape, in the same individuals, if we would bring them to the simplicity of the christian character. Be it our care then, to be as active and as persevering in the work of extending truth, as sectarians are in the propagation of error; as anxious to warm the hearts, as to enlighten the understandings of our hearers; as zealous for the spirit, as others are for the forms of religion. And let us be ourselves more serious, more earnest in all our duties as christian ministers, that they to whom we minister may not have ground even for a momentary suspicion, that others are more interested than we are, or are ready to do more, in the cause of their instruction and salvation. Let us learn of sectarians, that to preach effectually, we must address, as they do, the strongest principles of human nature. Not however, as they do, to enlist these principles in the service of a party; but to bring every interest and hope, every thought and feeling of those who hear us, into obedience to Christ. These are difficulties, which demand our utmost vigilance, our deliberate judgment, and our most earnest zeal, at once for the advancement of a

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knowledge of genuine christianity, and for the exercise and extension of a christian spirit.

2dly. It is, I think, a characteristic circumstance of the time, arising from the unlimited freedom with which religious topics have been, and are discussed, that *religion has thus been made, to a great extent, a matter rather of dispute and of opinion, than a vital principle of obedience to God.*

I consider this as an evil distinct from sectarism, although its influence, without doubt, extends to all the sects into which christendom has been divided. It is an error as well of the most liberal, as of the most bigoted christians. It acts as strongly upon those who would break down all the walls of separation between christian societies, as upon those who would give to them the firmest establishment. It arises, in some, from the disposition to obtain, at the cheapest rate, the character and feeling of being religious; but in most, from the strong tendency of the human mind, to rest in immediate results; to feel that, in the possession of means, it possesses also the ends, for the attainment of which these results were designed, and in which is all their actual value. It is however, at once, one of the most influential of the circumstances, which restrain the progress of right opinions, and which keep back society from the improved condition, to which right opinions, conducing to their proper ends, would advance it. It is an evil which calls for the careful discrimination, and for the united wisdom and exertions to overcome it, of those, whose distinction is not less Unitarianism, and its associated doctrines, than the sentiment, *if any man have not the spirit,*—the principles and temper, the interests and affections—*of Christ, he is none of his.*

Religion has indeed always, to a great extent, been rather a matter of opinion, even where opinion was scarcely disputed, than a vital principle of obedience to God. But while most other controversies have had for their object the mere externals of religion,—the authority of the church, the distinctions of order among ecclesiastics, the forms of ordination and of worship, the mode and subjects of baptism, the kind and character of discipline, the precedence of faith and of good works in the article of salvation, &c.—The Unitarian controversy has called attention to the first principles, on which alone all true religion can rest, the nature and character of God. The unitarian controversy, in the days of Arius, was confined to a few; and the last appeal was to a council. It is now tried at the bar of the public; and the greatest questions that can engage human attention, are now proposed to *all.* All the classes of sectarism are also called upon, in this controversy, to defend the doctrines, in which they

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have been most agreed; and in their defence, they who were otherwise the most opposed to each other, are made friends. The doctrine of the trinity now retains its hold upon the public mind, principally, from the influence which the doctrines associated with it, have long exerted upon the minds of men. In this contest, Arminianism has become, comparatively, but a name; because, where the doctrine of the trinity was received without those associated doctrines to which it is indispensable, inquiry has resulted in conviction, that it is not a doctrine of the scriptures. Arminians have therefore become Unitarians. And while unitarians are employing all the powers of criticism, and of reasoning, in extending right notions of God, as of the first importance to right views of religion, with not less earnestness and perseverance are trinitarians labouring to support their distinctive dogma, by supporting its associated doctrines. This is perhaps a stage in the progress of mind, through which communities must pass, during the conflict of opinions, with which all the interests and hopes of religion itself are associated, not by the great combatants alone, but by all their followers. I need not say, that great are the difficulties, and great the labours, to which it calls us, as faithful ministers of Christ. It is a duty growing out of the fundamental principle of unitarianism,—that every doctrine of christianity is at once rational and practical,—with whatever zeal we defend, and endeavour to propagate our opinions, that we make it a primary object, to secure and to extend their practical influence. As far as our opinions only, as unitarians, are concerned, the greatest difficulties of our ministry are overcome. Our facilities for spreading a knowledge of the truth as it is in Jesus, are great; and enlarged views of our religion are continually spreading wider, and commending themselves more and more to the enlightened judgments of men. But if we would be instruments of God in extending the spirit of our religion, by inspiring men with its feelings, and by giving the strongest impression of its principles as rules of life; if we would bring home to every heart the doctrine, which is first and last in our religion, that right opinions will conduce no further to acceptance with God, than they conduce to a character of heart and life that are according to godliness, the difficulties of our ministry, in this view of them, are not less,—they are even greater,—than are those which arise from the new character and spirit, which distinguish the sectarism of the day.

Without the eye of a prophet, it might have been foreseen, amidst the conflicts and agitations of the public mind, while inquiries were pending, the decision of which would overthrow, or establish the prevailing faith of centuries, that in the stronger

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grasp with which doctrines would be retained, where they are holden against the force of facts and arguments, and the equal zeal and earnestness with which new views of truth could be maintained by those who received them, doctrines, or rather opinions, would be felt to be of paramount importance; and be held, and mistaken for, the end of religion. The importance of right opinions in religion is indeed second only in importance to religion itself. But the opinion which, as far as respects religion, is of all others the most important, is, that all opinions which are called religious are in truth to ourselves, and to all who receive them, religious opinions, no further than they exert a religious influence on the heart and life. Religion, it is admitted, is not, and cannot be, independent of opinion. But opinion, even on the subjects of most solemn concern to religion, may be, and often is, wholly independent of all influence from religion. Opinions on the subjects of religion may be, and too often are, like our garments, a mere covering. They may distinguish, and in the view of those who approve of them they may adorn us. But religion itself, like the warm current from the heart, is the principle of moral life to the soul; and like our blood, it can maintain the life that depends on it, only by an incessant circulation through every muscle, nerve and fibre, of the moral system.

3dly. The difficulties of our ministry at the present period, arise from *the inseparable connexion between ministerial influence and usefulness, and a conformity of our own characters and lives to the distinct and appropriate objects of our office.*

The time has been, when the people throughout christendom, not less than do the ignorant multitudes in lands that are covered with the darkness of heathenism, have looked to the lips of the priests alone for all their religious knowledge; and for all the hope, likewise, they might indulge as christians. Very great has been the influence of our office, independent of the literary and moral character and attainments of those who have held it. And great must it necessarily have been, when it was considered as the depository of the most solemn mysteries, into which none but the priest might penetrate; and each of which was of tremendous concern to mankind. But the advance that has been made by the public mind in religious knowledge, in this respect also has greatly changed the character of society. Men are not now respected merely because they assume an office, nor merely because they are raised to an office. They must raise themselves to the elevation of public sentiment concerning their office. Comparatively, at this day,—at least in this section of our country,—men do not go to church because it is a custom to go. It is not an object to worship where their fathers worshipped.

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Doctrines are not received, merely because their fathers believed them. Forms are not retained, merely because usage has sanctioned them. There is every day less and less authority in the cassock and bands; and every day narrows the influence of mere bold assertion, and of dogmatical assumption. In proportion as men are acting *from*, and *for* themselves, each feeling that he has a personal stake in the community; that he has personal rights to be maintained and exercised; and that the most important of these is, the right of private judgment in religion; this judgment is to be wisely directed, and we are to approve ourselves to it. It is to be directed, not by any mere right or power of office, but by adding to the stock of public intelligence on the subjects of religion; by opposing error and vice with argument; by enlightened appeals to conscience, to the principles of God's government, and to the word by which we are all to be judged in the last day. As ministers of Christ, we can obtain a truly christian influence, and extend the genuine objects of our religion, only by keeping in advance of the public mind on the great objects of christian duty, interest and hope; by shewing ourselves to be qualified for the services and ends of the ministerial office. This is a state of society which has its great and inestimable advantages. But it demands of us proportionably great circumspection and exertions, if we would obtain the end of our office, the instruction and salvation of those who hear us.

The unreformed liturgy of the church of England, long as it has outlived the prejudices and the superstitions of the time of its formation, yet stands as a memorial of the power which the reformation retained to its ministers in that establishment; and wherever distinct forms of religion are established by law, or the church has been able to retain, without the aid of law, a creed of human device, which excludes all but those who receive it from the hope of salvation; the clergy, as defenders of this exclusive faith, and guardians of the mysteries it involves, possess much of the authority, and exert much of the influence, which this faith and these mysteries have over the minds of those who receive them. But situated as we are, without an establishment; our churches asserting each its own independence; with no other ecclesiastical tribunal than a mutual council, whose powers are defined by the parties by which it is called together; the nature, rights and duties of our office well understood by those to whom we minister; the right felt by every individual of thinking and judging for himself, on all the subjects on which we preach, and on every part of our conduct as christian ministers; in fine, the feeling that prevails, and is daily more and more extending, that it is character which gives sanctity to our office, and not office that gives sanctity to our character; and the con-

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stant tendency of our preaching, if we are faithful, to strengthen this sentiment and feeling, and to exalt the conceptions of those who hear us, of the moral standard by which, as well as others, we are ourselves to be judged; these are circumstances, that make personal character, at this day, to be of peculiar and vital importance to the objects of our ministry. As it is more extensively understood, and more strongly felt, that our religion is not necessarily dependent on any of the arbitrary forms which men have instituted; that it is addressed to the reason and conscience of every man, and that it is its great design, to bring every man to the holiness of the christian life; in proportion as it is understood and felt, that we are ministers of Christ, not by any extraordinary divine commission, delegating to us the authority of his ambassadors; that all our power is in our capacity of usefulness in the office we sustain, and our disposition to consecrate this capacity to our Master's service, in the business of instructing and of saving mankind; in the same proportion will our usefulness depend on our characters. The difficulties of our ministry in this respect, are the difficulties of the christian life; with this important distinction in regard to ourselves, that every precept we inculcate, and every motive we enjoin, is a principle by which we are ourselves tried at the bar of public opinion; and by which, if we are found guilty, our ministry to others is worse than vain, and will be for our own condemnation.

We cannot, christian brethren, be too strongly impressed with a sense of the connexion between our own characters, and the interest and power of the views of christianity which we preach to others. It is said of us, that we preach a worldly morality; that we conform even our morality to the taste and prevailing habits of the time. And how can we so effectually refute the charge, as by a temper, conversation and deportment, which, even our enemies being judges, are those of the gospel? We cannot raise too highly the standard of christian morality. We cannot too earnestly excite men to good works, on the ground that they are good and profitable unto men. But we shall be believed, and the truth that we teach will be felt, in proportion as it is a means of our own sanctification. Instruction received through the eye is more slow, than that which is received through the ear. But it is received more distinctly, and more impressively. It is better understood in all its parts, and of surer influence in all its bearings. Example, but above all, ministerial example, is moral analysis, brought home to the comprehension and judgment even of the most ordinary understanding. And far better will it be for us, to give up our moral preaching, than to counteract its design and tendencies, by a practical commentary, which every one will understand; at which those who oppose us will most successfully cavil; and which will cover us with confusion at the bar of God.

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It would be very easy to pass from one to another of the circumstances, which each of us might have alleged, as our own peculiar difficulties; and to fill up the brief time of our meeting with a mere enumeration of individual embarrassments in the discharge of our official duties. But these may, or may not, be attributable to the circumstances and character of the time in which we live. They may belong to the ministry itself, and be subjects of general interest and sympathy, or they may have no necessary connexion with our office, nor with any of its legitimate objects. Instead of dwelling on these peculiarities, I have wished to ascend to the principles, from which the present time derives its character; and to refer you to the circumstances of the time, which demand the most serious regard of christian ministers, in view both of the encouragements, and the difficulties, of our office.

Christian Brethren, by the simplicity and spirituality of our conversation and conduct, by the fidelity and earnestness of our preaching, and by our exclusive devotion to the objects and ends of our office, let men see that our aim is, our own, and the salvation of those to whom we minister. We have difficulties to encounter, in the suspicion with which we are viewed by those who differ from us; and in the high charges brought against us, because we do not preach doctrines, which we do not find in the records of the Evangelists and Apostles. But let our first care be, the attainment and maintenance in ourselves, of a mind and heart, sincerely consecrated to the duties of our office. Let the first difficulties of our ministry, which we endeavour to surmount, be those which arise rather from ourselves, than from circumstances without us. The truth, as it is in Jesus, is great, and it will prevail. It has already done much for the world; very much, even for those who reject it. It has most essentially changed the sentiments, character and habits of society, where it has prevailed. But it has yet great revolutions to effect, and great and glorious objects to accomplish, even in this world. Let us endeavour to understand these objects, as well as those of the eternal life before us; and give ourselves wholly to them. And where truth and right are, there may God give his blessing!*

* After the first sheet of this address was printed, it was suggested to the author by a friend, that there might be thought to be a want of definiteness in the use of the word *Sectarism*. The Author has only to observe on this subject, that in the use of this word, he intended to consider those only as Sectarians, who separate into distinct fraternities, and refuse communion with other professors of christianity. This, he thinks, is the proper use of the word. In other words, its import is, *exclusiveness*. In England, the members of the establishment consider all as *sectarians*, who are dissenters. And the exclusives among ourselves, give the same appellation to all, who depart from what they think to be *the faith, once delivered to the saints*. If the word is used in this address, in a sense which some may think does not necessarily belong to it, it is hoped, at least, that its use here will be found, in every instance, to be consistent with the definition now given of it.

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THEOLOGICAL ALGEBRA.

MR. EDITOR,

THE writer of 'Remarks on a mathematical argument for Trinitarian Doctrines,'* in answer to one in the Christian Observer, denies that there is any proper analogy between theological propositions and those of the mathematics. The latter, as is well known, he says, 'admit of being proved by demonstration; a species of evidence which forces conviction on every mind capable of appreciating it.—But the case is widely different with the doctrines of the christian revelation.' If however the truths of revelation cannot be proved to demonstration by mathematical argument, some of its supposed doctrines, on the Cavinistic scheme, have been proved to be absurd by this method of reasoning.—The Reviewers of John Simpson's 'plain thoughts on the New Testament doctrine of atonement' observe, that, 'considering the serious difficulties which oppress the commonly received notion of atonement and satisfaction, we desire, for the sake of truth, to have it submitted to the fullest examination; and perhaps, if, in the discussion of this, and of other tenets attached to religious *creeds*, the different synonymous terms which contain the essence, or supposed essence, of the subject in debate, were arranged in the form of an algebraical equation, controversies would be shortened, and the cause of truth promoted. Thus, for instance, *original sin*†=the sinfulness of Adam's posterity in Adam's sin, = transgression before existence = guilt attached to non-entity = thinking and acting when thought and action were impossible = a manifest absurdity or contradiction in terms. Again, *Atonement*, as it is commonly understood, = satisfaction = an equivalent for the debt due = the exoneration or discharge of the original debtor = exemption from farther demand = a complete discharge. If the atonement, or satisfaction, be for the sin of the world, or of the human race, by the suffering of a righteous person, the *satisfaction* = a transfer of punishment on the one hand; and taking from the person offended all right of punishing on the other, = the abrogation of all claim on the sinner for the future, = annihilation of religious duty or obligation. Allowing these to be just equations, have we not reason to suspect the propriety of the first terms?'—See *Monthly Review*, *vol.* xl. 1803.

By giving this a place in the Christian Disciple you will oblige some of your readers. PHILOMATH.

* In the Disciple for January and February.

† The algebraical sign = signifies *equality*, and in the above equation is to be read, *is equal to*.

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TO THE EDITOR OF THE CHRISTIAN DISCIPLE.

SIR,

As, in your number for January and February last, you were pleased to honour a late publication upon the Trinity, from my pen, with a review; after duly acknowledging my obligation for the christian freedom and kindness, with which the remarks appear to have been made; I have to request the liberty of suggesting a very few thoughts, that seem to be called for, I will not say in defence, but rather in exposition, of some leading propositions in that 'Attempt.' I am not surprized, that after labouring to be definite and explicit in stating propositions, I should not have been fully apprehended by my readers, upon many articles, which belong to a minute discussion of the doctrine of the Trinity. I can conceive of two causes, that may contribute to such an effect.

First. The peculiar state or habit of mind, in which a person writes, may occasion such modes of expression, as are not perfectly intelligible to others however perspicuous they may appear to the writer himself.

Secondly. The ready perception of the reader may be obstructed in the same way; that is, his mind having been preoccupied, or forestalled, as I may say, with a certain kind of concatenation of ideas and impressions, he may miss the object intended to be exhibited to his understanding; as a person, surfeiting on sweets, is rendered incapable of so easily distinguishing other tastes, and must alter the state of his palate, before this sense will serve him to good effect.

The reviewer thinks I have left myself open and exposed to be galled by the same weapons I have employed against others. Of this I should have never needed to be reminded by any person, had my understanding of what constitutes complex personality, (as that is the particular topic to which my attention is now drawn,) been such as he seems to think it must have been. It will occur to his mind, that the recourse I have had to the supposition of a complex personality in the Trinity, is to meet and explain texts, in which attributes, uncreated and created, divine and human, are ascribed to Jesus, the Son of God. The case is solved by alledging, that two persons are united, viz. the uncreated God and a creature. It is not my intention, Sir, to retrace the ground, explored by the publication reviewed. Whether sufficient evidence exists, that God has actually appeared to men and transacted with them, in the person of a man, is not now a point of inquiry. I only wish to have it understood, that,

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in my apprehension, bringing the Deity and a human person into such a union, or connection, is not running into the absurdity which the reviewer infers. It is not my idea, that in such an association of distinct persons, forming what I have denominated one complex person, 'one single consciousness, one agent, one being,' is implied. It will not be denied, that, in what I have offered upon this subject, I have uniformly studied to keep the idea in prominent view, that God and his Christ are two persons as distinct, (though united,) as were Peter and John; and that their consciousness and agency, of course, are equally distinct. The only question to be answered, that I may be free from the imputation of absurdity, is, whether the true notion of a complex person is, that those united must have lost, by this union, their own distinct, individual, and separate existence. I know that, in all compounds, properly such, simplicity is lost; but I am not aware, that personal complexity may be illustrated by the commixture of simple bodies, which lose their simplicity the moment they enter the common mass. I will not contend, that my understanding is competent to the proper use of the term, *complex person;* but what ideas I have, I think may be illustrated without much difficulty. I conceive of the existence of simple, separate, and individual persons, of what number soever, as I do of the existence and destination of the several parts composing that splendid image, which Nebuchadnezzar saw in vision, as representing the four great monarchies of the world. These were the gold, the silver, the brass, the iron, and miry clay. Each had its own proper place and distinctions, apart from all the rest; yet so connected one with another as to make one image. And if this should be thought not completely to answer the purpose for illustrating the subject, because there was but one perfect image; we may remedy the defect by dreaming a little differently from the old king of Babylon, and suppose as many perfect images, firmly connected and standing upon the shoulders one of another, as there were different substances to represent the successive empires, that were to govern the world. These images of gold, silver, &c. thus put together, would make one complex image, and illustrate in what sense two simple persons may unite, and be one complex person.

Apply this to the subject in question by referring to the words of Christ himself, in which he declares the distinction there is between himself and the Father; and also their connexion and co-operation. Their *peculiar* oneness arises not from their being less of personal distinction between them, than between Godhead and other holy intelligences of a dependent nature; but from the dignity, conferred on the Son of God, of standing at the head of

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creation and of the church, of exercising all authority, and of inheriting all things; so that all manifestations of the Deity are through him. It is his province to declare the word, and to shew the works, of God. 'Many good works have I shewed you from my Father.' These operations and effects, which are peculiar to Deity, he would present before them, because he was not alone; but the Father was with him. All his knowledge and all his power, above what is, or may be, appropriate to men as such, are the knowledge and power of the Father, and not of the Son; though the Son is appointed a medium, through which they are to be displayed.

But, I need not enlarge. My principal object was only to show you, that the absurdity (and I do admit it to be absurd) of considering two or more personal identities, &c. as going to constitute but one, is not predicable of my mind, if it be implied in the language I have used.

And now, Sir, whether I had a right to expect any fruit of my labour, in discussing the doctrine of the Trinity, except what should turn to my own confusion, I will not say. I will not dissemble, however, that in some things I am disappointed, while in others I am not. I am not disappointed, that my treatise has not mounted, among the many theological tracts of the day, as upon the wings of an eagle; but I am disappointed, that every bookstore in Boston, where liberality is so much the order of the day, should be resolutely and contemptuously shut against it; and that the Weekly Recorder, professedly open to all denominations, would not even admit the title page. I am not disappointed, that men should not declare themselves convinced by my reasoning without examining it; but I am disappointed, that so many are so prompt and eager to condemn the thing without seriously and candidly inquiring into it. And if I should declare to you my discouragement at being so repulsed by the public; would you marvel? You gently attempt to provoke me vigorously to labour for the truth; and I profess to have the willing mind; but my pen must be laid aside for the plough and the mattock, until the printer's bills are paid. And if not, why should I waste any more in filling his ware-houses with uncurrent sheets, which must be damned to ignominious neglect, because Unity is to be seen in one line and Trinity in the next? I think we need not hope for much progress in the investigation of truth and in the correction of error, until our party obliquities and sourness shall be a good deal mitigated; so that a Trinitarian shall not turn indignant from the sight of Unity; nor a Unitarian kindle into jealousy and scorn at a word so equivocal as that of Trinity.

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You will excuse me, Sir, for not rejecting the latter term, since, though not sanctioned by Scripture use, it has been long appropriated, in the church, to distinguish the three, whose existence and offices are acknowledged by all. You judge me to have given up the essence of the doctrine, though not the name of Trinitarianism; and this I do not deny, if Trinity means three persons, or distinctions, in one God. But history has not yet informed me, that this is the only idea, that has ever been annexed to the term. And I should think it a question in Ecclesiastical history not yet settled, what exclusive sense belongs to Trinity, as a term of distinction, long used in the christian church. But, at any rate, let substance and not shadow, truths and not empty names, be the grand subjects of inquiry.

J. FIELD.

Charlemont, May 10, 1822.

We cheerfully give publicity to the above letter from the author of a Treatise, which was reviewed in our first number of the current year. As it was then our wish to give a fair and true account of the author's scheme on the subject of the Trinity; we are happy now to allow him the opportunity of explaining himself a part of it, of which he thinks we have mistaken the meaning, and to give our readers also the advantage of having his own exposition of his views.

We are sorry to learn, that he finds so little encouragement to pursue his inquiries, and to publish the result of them; and that he has so much reason to complain of the want of interest in the community, and of liberality in our booksellers. We are indeed not a little surprised and mortified, that it can be said, that every bookstore in Boston is 'resolutely and contemptuously shut against his book.' We are confident that the writer must have been misinformed on the subject. That 'even its title-page 'should be refused a place in the Recorder,'—and that it should not be permitted to stand on the shelves of bookstores of a certain description, devoted to the interests and views of a sect, does not surprise us. But although the writer professes to be a Trinitarian, and his book purports to be a Trinitarian publication, we are confident, that it will meet with very different treatment at any Unitarian bookstore, to which it shall be offered.

It is a subject of some regret, that the respected writer should allow himself to express so strong feelings of disappointment and dissatisfaction at the neglect of his book by the public. He ought to have known, and we think he has put himself in the way to learn, enough of the spirit of orthodoxy, not to be surprized at a rejection of his work without examination. Should

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he experience in his person no part of that hostility, which has been excited against his opinions, it is more than the course of things for a few years past would warrant him to expect. In Unitarians we trust he will meet with a different spirit. Though not able to fall in wholly with his opinions, they will listen to them with attention; will do justice to the arguments by which he supports them, and honour the spirit of free and liberal inquiry, which he brings into the discussion.

DOMESTIC MISSIONS.

I HAVE been strongly interested in the perusal of a sermon by the Rev. Joseph Tuckerman, delivered at the annual meeting of the society for propagating the gospel among the Indians and others in North America. It contains some views on the importance of effort in the cause of domestic missions, which deserve to be generally made known and attentively considered, and which I am persuaded will be acceptable to the readers of the Christian Disciple.

The subject is introduced with an inquiry into the causes which operate against the success of the preaching of the gospel to heathen nations. The great impediment is stated, in the words of the Abbé Dubois, to be, the unchristian character of most of those christians who visit pagan countries. 'The conduct of those, who, though born in christian countries, are now spread all over India, is often so unworthy of their faith, as to increase the prejudice and dislike which the natives entertain for every foreign religion, and, above all others, for christianity.' And this great difficulty, 'this great obstruction to the advancement of our religion, meets us in every direction in which we would extend its knowledge and its power.'

How is this impediment to be removed? The preacher answers, by extending the influence of our religion in countries already christian, and providing that our brethren who carry the christian name with them to unbelieving lands, shall no longer exhibit such false specimens of the christian character. In order to effect these desirable ends, he insists, among other means, on the importance of patronage to domestic missionary societies. It is this passage to which I have particularly referred.

'Is it necessary to state the fact, that there are parts of our country in almost equal moral darkness, as are many parts of the pagan world to which we are sending missionaries? The Sab-

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bath, in these places, is scarcely distinguished even as a day of rest from ordinary labour; public worship is almost unknown; and children are growing up without any of the knowledge, or the discipline of a school; and consequently, without ability to read the bible, even if it should be given to them. Is it not then our duty first to provide for our own; and then, as we are able, for others? Is moral desolation, that is near to us, a smaller evil in our sight, than that which is distant? Have *they* a smaller claim upon our charity, and upon our exertions to bring them into the christian church, who, in our very neighbourhood, have no other knowledge of Christ, but of his name, than have the inhabitants of Africa, and of the Indies? Let it not be replied, that zeal for foreign missions does not diminish our interest in the cause of elevating the religious and moral character of christendom; that it does not divert from this course any of the streams of charity, nor appropriate labours that are wanted for moral culture at home. I am not pleading against zeal for the conversion of the heathen. No. Would to God that they were all persuaded to be followers of his Son! But let an appeal be patiently heard, for sympathy in the condition of those of our countrymen, who would be taught, but have not the means of obtaining teachers; who ask for our assistance in establishing among them the institutions of the gospel, and schools for the education of their children; and whose loud, and reiterated calls are scarcely regarded. Here is a broad field for the toil of christian duty, in which a succession even of divinely commissioned apostles would find full employment. And great would be the change produced in the character of society among us, were these dark places to be enlightened by our religion; were these barren places to be broken up, and sowed with the seed of the word of God. Thus might something, and perhaps much be done, to efface the stigma that is affixed, in the view of heathens, upon the christian character. And who, that is solicitous for the universal diffusion of our religion, can overlook, or lightly esteem, the paramount claims of associations for the accomplishment of these objects, upon his warmest regard, his most enlarged bounty, and his earnest efforts for their extension and their success?

'We have been accustomed to hear so much of the privileges that are possessed in our happy country, in our constitutional provision for the education of children, and for the maintenance of religious institutions; so long and so often has it been our boast, that wherever there is a settlement formed, there, while yet our citizens have scarce provided for them-

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selves a habitation, a school has been established, a church has been gathered, and the ordinances of our religion have been administered; so long have we exulted in the sentiment, that there is no American who cannot read, and write, and provide for himself in the world; that our mental vision is obscured in the mist of our national vanity. Our sensibility is deadened to the privations and the ignorance of many thousands, on whom, in their poverty, neither constitutional provisions nor laws can exert any influence for their improvement. We are as indifferent, as inert in the cause of reforming popular ignorance and popular vice among ourselves, and of extending to those who have them not, the benefits of christian institutions, as if the number demanding this charity was too inconsiderable for our notice. That we are ourselves greatly distinguished by the means we possess of religion and of education, is true; and most devoutly should we bless God for them. But let us awake to the consideration that much, very much is to be done, if we would that privileges, any thing like our own, should be possessed and enjoyed through our country. If we would indulge the boast, that every hamlet has its school, its church, and its ministry, let us first look into our plantations and hamlets, and inquire in how many of them there is no provision, either for the instruction of children, or the social worship of God. And if the inquiry should humble us, let it also stimulate us to greater exertion for their rescue from the dangers that threaten them. The united charities of all our associations for the diffusion of the knowledge of Christ, would hardly,—I believe would not,—meet the just demands upon us for missionary efforts at home.

'And, let me say one word in behalf of the poor, oppressed, and greatly injured aborigines of our country, towards whom a course of policy and conduct was so long indulged, the tendency of which was to make them as hostile to our religion, as to our countrymen; to drive them as effectually from our religion, as we have expelled them from our settlements. A tremendous account is to be rendered to God, of the injustice and cruelty with which the original owners of our soil, and their descendants, have been treated by those who have taken possession of it. Great as has been the desolation that we have extended among them by war, still greater has been that which has resulted from the vices, that were unknown among them, till they were instructed in them by those who were called Christians. And shall the remnants that still exist of the extensive tribes that once inhabited, and owned our country, be permitted to melt away, as dew before the sun; or rather, I would say, be permitted to perish miserably in ignorance, unpitied, and without any

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earnest effort to bless them, by raising them from the debasement and wretchedness into which they have fallen? The time is favourable to a union of exertions in this interesting enterprise; and God will require it of us, that we are faithful to the means and opportunities which we have of prosecuting it.

'Societies for domestic missions have the peculiar claim upon christians, that their design is the accomplishment of the very object for which Jesus prayed, as above all others, the means of securing the universal triumph of his religion; and of obviating the very difficulty, of all others the greatest, in the way to the attainment of this object. The Society, whose anniversary we now celebrate, looks to the religious and moral condition of our country; and would awaken in every heart that feels it not, a christian zeal in the cause of bringing all among us to the knowledge, faith, and obedience of Christ. We would extend the knowledge and comforts of our religion to our native Indians. We would do what we can in the great cause of making our country in reality, what it is nominally, Christian. There is less indeed, much less in this design, to gratify some of the strongest passions of our nature, than in the enterprise of converting hundreds of millions from the superstition, and vice, and misery of heathenism. But, considering the state of christendom, or at least, of a great part of our own country, is there, on the whole, less that requires and promises to repay our first care, our first exertions, and our most liberal pecuniary offerings? The reproach which heathens cast upon us, judging of Christianity from what they too often see, is just. And with as much justice, could they see more of us,—could they see how little interest is excited in the cause of the conversion of those among ourselves, who know not God, and of the reformation of those who know, but live without him in the world;—with as much justice, could they see how our domestic missionary societies are patronized, and how their anniversaries are attended, might they taunt us with the proverbs, "physician, heal thyself!" "first cast out the beam out of thine own eye, and then thou mayest see clearly to cast out the mote out of thy brother's eye." Yes, justly might they reproach us, that we are so cold, so indolent, and so sparing in this first claim upon our zeal, and labour, and expenditure in the cause of our religion.'

It is not my intention to enlarge upon this topic, but simply to present it to the serious consideration of all who feel for the interests of religion. There is an apathy most truly astonishing on this subject, from which it is exceedingly desirable that the christian public should be roused. There is perhaps no public object of an importance by any means equal, which is so coldly

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advocated and so poorly patronized. There are those who devote to it their thoughts and exertions, but they are miserably encouraged and aided by the community. This is easily seen by looking at any statement of the contributions which are made for various purposes of religious benevolence. I do not possess the means of making a detailed statement on this point, nor is it necessary. The few items I can produce will sufficiently prove, that there is a less general desire to promote the spread of the gospel amongst the destitute of our own land, than to accomplish either of the other designs of christian charity.

DOMESTIC PURPOSES.

Receipts of the Massachusetts *Domestic Missionary Society* from Feb. 1, to May 10, $112·45 : making about $450 a year.

The annual contributions to the *Evangelical Missionary Society of Massachusetts*, average not more than $500.

In the month of April, the *Connecticut Education Society* received $92. = about 1,100 a year.

The *American Education Society*, $953. = about 11,500 a year.

The contributions to the *Society for propagating the Gospel amongst the Indians*, &c. for 1821, were $757. The permanent fund, $23,356.

FOREIGN PURPOSES.*

During April, the *United Foreign Missionary Society* (*Conn.*) received $818·93. = about $9,800.

During the last year the receipts of the *Massachusetts Missionary Society*, were $1,656.

From April 18 to May 14, the *American Board for Foreign Missions* received $3,322·53, besides about $500 in boxes of clothing. Contributions to this Board amount to not far from $60,000 annually.*

What a poor place is found for home missions amidst all this splendid and bountiful expense! Is it not melancholy that christian compassion has so little thought for those who are suffering in spiritual want in our own growing land, and makes no more effort to keep off from our new settlements and old parishes the shadows of irreligion and heathenism! When we think

* In connexion with this is to be remembered that 12,000 copies of the Missionary Herald are distributed. We do not know how many are subscribed and paid for; but supposing it to be two thirds of the whole number, we here have $12,000 expended for foreign missions to be added to the above amount.

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of the contrasts of zeal and money exhibited in the preceding statements, is not every one reminded of our Lord's caution—*These ought ye to have done, but not to leave the others undone.* Is there not a criminal sleepiness in this matter? Especially, let me ask, is there not an imperious call upon those, who doubt the duty and deny the expediency of attempting the conversion of the distant heathen world, and who withhold their aid from that work on the plea that there is much to be done at home—to apply themselves earnestly to these domestic exertions? Is not indifference and neglect in them doubly inexcusable and shameful? Are they not bound to quicken their zeal and increase their efforts, lest they be convicted of a gross and disgraceful inconsistency?

My only object at present is to throw out a few hints on a subject of great and pressing interest, to whose claims we are too insensible. I hope that others will be found to pursue it, and urge it with all the force and eloquence which it deserves.

WELL DOING THE BEST ARGUMENT AGAINST EVIL SPEAKING.

It is a fault finding world in which we live, and it must be allowed that there is a great deal of fault to be found. That there is ample room for censure and condemnation, is not, however, an excuse for censoriousness, and harsh and hasty judgment. It is important that vice should be discountenanced and scourged by the expression of both private and public opinion, that error should be openly noticed, that folly should meet with the ridicule which it deserves, that the weak and the wicked should, in the proper manner, and at the proper time, be held up for chastisement and scorn—but this is no reason why the spirit of detraction should be tolerated, or why we should not complain when we are misrepresented and unjustly reviled.

But complaining will only show our sense of the injury, without bringing us redress; it will tell of our suffering, but will not prove it unmerited, nor command a cure. Neither can we always justify ourselves by words, for we shall often lack the opportunity, and sometimes even the power. There is one method left, however, which is at all times in our power, which should invariably be adopted, and which cannot fail of success—we may justify ourselves by our actions. Explain our motives and our principles as we may, there are a great many people who will not, and a great many who cannot understand them, a great many who make it their pleasure, and a great many who

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think it their duty, to put such a construction on them as we will not allow, and infer such consequences from them as never existed. It is a consolation then to know that there is a sovereign efficacy in virtue and good conduct which will either bring such people to their senses, or at any rate, place us above the reach of their ignorance or ill will.

On this subject, the words of St. Peter in the second chapter of his first epistle, are strikingly explicit and forcible. *For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.* In the early ages of christianity, they, who were, by the force of education, habit and prejudice, strongly attached to the religion of their fathers, together with those who were, from interest, determined at all events to support it, accused the followers of Jesus of every crime and enormity for which the novelty of their faith could afford the least colour of a pretext, or which malice and ingenuity could suggest. They spoke against them, as we learn from this same chapter, 'as evil doers,' and particularly as being animated by a seditious, rebellious spirit, and a design to overthrow or undermine the constituted authorities of the empire. St. Peter, therefore, earnestly beseeches them to abstain from fleshly lusts, which war against the soul; to have their conversation honest among the Gentiles; so that whereas they spoke against them as evil doers, they might, by their good works which they should behold, glorify God in the day of visitation—meaning by these words, that the heathens would be so affected by the meekness, forbearance and fortitude with which the christians would endure abuse and persecution, that many would become convinced of the truth which they saw so nobly supported, and would embrace a religion so effectually recommended by the conduct of its votaries. And in order to repel the particular charge of seditious intentions, he commands them to submit themselves to every ordinance of man, for the Lord's sake; whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. *For so is the will of God*, he continues, *that with well doing ye may put to silence the ignorance of foolish men.* As if he had said—It is the immutable will of God, it is the eternal course and constitution of things, that uprightness, truth and virtue, shall at length prevail. Let ignorance and folly misapprehend and deride, let prejudice and malice and detraction reiterate their calumnies, let licentiousness scoff, let bigotry persecute, and let fanaticism rave; WELL DOING is the universal rhetoric, the divine, irresistible eloquence, the steady, invincible, unanswerable argument, which, sooner or later, will silence them

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all. Only persevere, therefore, in a course of virtuous conduct, only be innocent when you are accused of being criminal, only *do well* when you are accused of doing ill, only obey the civil magistrate in all things lawful, when you are accused of despising and resisting his authority, and every clamour will die away —you will be first respected, then tolerated, and then believed.— What was the event? The most ample success. The scene was reversed. The small stone swelled into a mountain; the mustard-seed became a tree. The humble sect which had been wronged, opposed and persecuted, gathered strength upon strength, and grew, and rose up, and burst its fetters, and scattered abroad the kindled faggots, and snapt asunder the iron rod of tyranny. It was not long, before christianity came forth from the caves of the forest and the dwellings of the dead, where she had been fearfully offering her prayers, and performing her rites, by the dim ray of a solitary lamp, and marched into the lighted temples which had been purified for her reception—(alas, for her that they were not more thoroughly purified!) It was not long, before the christian name was changed from a bye-word of obloquy to a title of honour. It was not long, before the christian religion became the religion of the empire; before there was a christian Cæsar upon the throne of the world.

Between those times and these, circumstances have created a most important difference; and yet there are few, even *now*, if any, who are so far exempted from the common lot, as not to be exposed, in a greater or less degree, to misconception and slander. In such cases, the advice of the apostle is always good advice—the very best—and they who take it will never be disappointed in its efficacy.

The standard of propriety and feeling established by society is not, at all times, and in every situation, that which is sanctioned by the heart; and the rule of action which is followed by the world does not always coincide with that prescribed by heaven. If a man is determined to remain at peace with his Maker and himself, he must sometimes be at war with those who are about him. There are laws to which he is required to conform, there are idols before which he is commanded to bow himself down, upon pain of incurring the displeasure and proscription of those who have forgotten their allegiance to the Lord of Hosts. If he persists in resisting these unauthorized demands, the threatened vengeance is taken. He is stigmatized with those epithets of opprobrium which can be pressed into any service, and which are the most appropriately ranked in that which is the vilest. He is called a coward perhaps, because he fears to offend the author of his being, and dares to endure the conse-

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quences of his loyalty. He is called a fool, because he refuses to buy worldly advantage or pleasure at the expense of his conscience and his duty. He is pointed at as pitiful and spiritless, because he shrinks from extravagance and debauchery; because he would rather be reasonable than fashionable, when he cannot be both; because he would rather be offensive to his companions than abhorrent to himself, when it is necessary that he must be the one or the other; because he thinks, that, as his Creator has been pleased to make him a man and a rational being, he should neither manifest his gratitude, nor his rationality, no, nor his spirit, by degrading himself into a brute. The ignorance which so grossly mistakes the true nobility of character, and the true honour of a man, as to bestow, in this manner, the terms of reproach where they are the least deserved, will soon however be put to silence by a steady adherence to those principles of conduct which first excited its abuse. Let it be once proved, proved by a uniform tenor of *well doing*, that the same convictions which prompted him to resist the call of perverted opinion, and refuse compliance with the solicitations of unlawful pleasure, would also command him to resist every thing that was evil, and always to refuse compliance where compliance would be shame—that he was sincere in the reasons which he gave for his singularity, because his conduct was in all its parts consistent—that there was a real, and not a mock majesty, in his sentiments, because the strongest passions of his nature were awed in their presence, and the most powerful temptations of the world were made to fall down before them—that though he would not spend an hour in riot, he would devote his days to the pursuit of high and worthy objects, to the service of humanity, and the cause of virtue—that though he carefully preserved his life when duty did not order, and religion did not suffer him to hazard it, he as fearlessly exposed it when they did—let this be proved, I say, and the work is done. The natural good feelings of mankind, though long restrained by prejudice and outcry, will at length come over to his side. Those who still remain prepossessed and inveterate will be forced into quietness from the want of an audience; for all will refuse to give ear to their accusations, who are convinced, in these ways, of their injustice. Men will often be bold enough to applaud, when these are not bold enough to follow; and magnanimous enough to admire a courage and energy so manifestly superior to their own.

There is another way in which the false judgment of others is apt to do us wrong. We are not only reproached and abused for refusing to conform our conduct to perverted notions and bad customs—that may be borne—but we are often exposed to be so

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entirely misinterpreted, as to be charged with real failings, with which, in truth, our character holds not communion—and this is very hard to be borne. In the first case, they only transform, by a wretched criterion, our virtues into defects; in the second, they attribute defects to us which are foreign to our nature. It is no wonder, indeed, that misapprehensions should arise, when they often flow, so naturally, both from a want of penetration in others, and a want of prudence in ourselves; but still we cannot but feel greatly hurt by imputations so serious, though they may be for the most part unintended. The same redress however, which has already been mentioned, lies open here. To attempt our self-justification by words would sometimes be of more harm to us than service; because the liberty which we had taken in supposing the existence of injustice might be resented, and then, too, the motive might be suspected which urged us to speak in our own defence. But let our actions speak for us. Let us prove by marks, whose authenticity cannot be doubted, that we have been mistaken and wronged, and we shall find that the impressions which had been so unfortunately made will be gradually worn away. If we have been thought to be mean, to be vain, to be haughty, to be selfish, let us unaffectedly show, in instance after instance, our generosity, our humility, and our disinterestedness, and our character will be vindicated, and the causes of its misapprehension explained—and thus one party will be justified without suspicion, and the other convinced without offence.

We have said that the ignorance which judges falsely of our conduct may be silenced by our continuing to act well. We will now proceed to show that the ignorance or injustice which abuses our sentiments and opinions, may be silenced in the same way.

They who think themselves to be in the right, think, of course, that all who differ from them are in the wrong. And they who are afraid that the authority of their own opinions is declining, are naturally predisposed to think evil, and speak evil, of any which may oppose them. Harsh and hasty conclusions are in this manner formed, asserted, and proclaimed, and experience alone will show whether they are authorized, or unwarrantable. The importance of religion, its power over the mind and heart, its intimate connexion with the happiness and hopes and ends of our being, make it in a peculiar manner a subject of jealousy between those who differ upon any point which it embraces, or seems to embrace. It appears to be a pity that the very causes which render religion so infinitely valuable, should in this way tend to diminish its influence—but so it is—and they who

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are sensible of its value, and are yet unable to distinguish between what is essential and what is not, are very apt to lose a great portion of the first by their vain contentions about the last. It is an inevitable consequence of this ignorant zeal and blind anxiety, that all doctrines which are new, or but partially known, should wear an aspect of unreal terror in the eyes of him whose views of religion are tutored and confined, who sees it only as he has been taught to see it, and whose knowledge of it has been gathered chiefly from the catechism which he repeated at school, and the doctrinal sermons of his own clergyman. Such an one will endeavour to communicate his panic to the world, and make it believe that the sentiments, by which his own prejudices have been attacked and frightened, are marching forward to wage a cruel war on the happiness, order and peace of society, to open the flood-gates of innovation and outrage, to break down every venerable and beloved institution human and divine, and ruthlessly and impiously to tear from their bosoms the hopes of men, and from God himself his honour and throne. For a time he may be attended to. The alarm will spread. Many will be terrified, and some will pretend to be hurt. Hard words will be used, and nick-names will be applied. There will be much bitterness, much contention, and something, mayhap, of persecution. But this cannot *last long*. When the terrible effects which have been predicted are seen not to take place, the prediction will be disregarded, the prophet will be silenced, and the accused will be left in peace. It was so with the first christians, when they were charged with immoral and seditious opinions and designs, and proved by their regular, harmless, submissive deportment that the charge was false. And it has been so, in later times, with many a christian sect which has been slandered, shunned and persecuted, till its innocence was made manifest, and the world repented of its injustice.

By no sect in christendom, perhaps, has this power of *well-doing* been proved so fully as by the quakers, for they had not only to contend against the prejudice created by novelty of doctrine, but that which was caused by an offensive, and certainly frivolous peculiarity, in dress, speech and manners. On their first appearance they were reviled, ridiculed, imprisoned, stripped, stoned, and their persecution is a dark blot in the history of New, as well as of Old-England. But their good conduct and peaceableness has produced an entire change in their favour, and they are now regarded as among our most respectable, useful and virtuous citizens. If a spice of the old feeling toward them yet remains, and their name is still something of a

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bye-word, it is in consequence of the singularities already alluded to; it is because they insist on wearing broad-brimmed hats, saying *thou* and *thee* where other people would say *you*, and keeping themselves in a great measure distinct from the rest of society. Now these things are in themselves *parts of conduct*, and as they will always appear strange and somewhat ludicrous in the eyes of the many, will naturally be a drawback on the whole effect of their *general conduct*. This is an instance of their own misjudgment, and the blame of it is on themselves, for a smile cannot surely be severely condemned which is occasioned by seeing a man refuse to pull off his hat in company, with as much pertinacity as he would to part with his integrity, or a woman place as much stress on wearing a slate coloured bonnet as on clothing herself with the garments of meekness and modesty. All opposition however, and all ill-feeling, which was originally occasioned by the novelty of their doctrine, and its apprehended consequences, has completely died away, the general impression in their favour is very strong, and any exceptions which may exist are caused by their resistance to some of the common and long established and innocent customs and demands of society. Their case may be considered, therefore, as a remarkably strong one, and as showing, in a most striking manner, how powerful is the argument of well-doing.

It may be here stated, that it is not meant to assert that *good* conduct is a complete proof of sound doctrine. All experience would at once contradict such an assertion. The moral conduct of three differing sects may be equally correct, and yet it is evident that the doctrine of but one of these sects can be the true one. Thought is as various as feature, as voice, as form, as disposition, and it is fully as absurd to talk of uniformity in that as in those. Not only do sects divide on generally known, and frequently defined points, but the individuals who compose any one of these sects, no matter which, differ from each other on many subjects of perhaps equal importance, though less commonly brought forward. It is vain therefore to say even that any one sect possesses the entire truth, when it is notorious that the component parts of every one are more or less at variance. No argument can prove the existence of what has never taken place, and probably never will. All that can be expected, and all that can be reasonably desired, from the argument of well-doing in connexion with religious opinions is, that it should contradict any misrepresentation of their tendency, do away bad impressions, conquer all feelings of mistrust, suspicion and fear, produce confidence and good neighbourhood, and place any sect on fair and equal ground with its adversaries.

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When this ground is obtained, let it dispute, exhort, and argue, as it can, and the world will be sure to hear it, and hear it favourably. If it has reason and scripture on its side it will grow and prevail. Local causes may for a time impede its progress, but it must increase; and, if its views are eminently rational and scriptural, it must ultimately take the lead, or there is no force in truth.

Although, therefore, well-doing will not prove that nonsense is sense, and imagination is reality, it will do what is much better; it will prove that the heart is right, and that the intentions are laudable. No aphorism is more universally acknowledged, and acted upon, in the world, than that a corrupt tree cannot bring forth good fruit. Let disputants and preachers of a certain class write and talk as they please about good works, they lie at the foundation, at the very foundation, of all that is beloved and respected and regarded and confided in. Is proof demanded? I can bring it to the very point in question. I say that the opprobrium of bad morals is the worst and the most alarming which can possibly be cast on any denomination, and that all denominations unequivocally manifest that the praise of virtue is the best which can be bestowed or desired. What manner is that of describing any doctrine which is best calculated to inspire dislike and dread? Surely it would be to say that the doctrine produced, in those who professed it, a looseness of behaviour, and a disregard of the divine laws; to say, in short, that its tendency was immoral. And till such a character could be shown to be undeserved, the aversion produced would be extreme and unconquerable. On the other hand, let it be well known that the behaviour of a particular sect is blameless, and its morals remarkably pure, and what would be the answer of a plain, unfettered man to one who should dissuade him from hearing, or having any intercourse with, its members. 'Their conduct is quite as good as our own, and, it may be, better. Their opinions cannot be so terrible, while their actions are so commendable. I will certainly hear with patience and candour what they have to say.' And the answer would be just and manly. Every person of observation must see that this is the universal course; and this course shows so plainly the fundamental importance of conduct, that it is blindness to question it.

We Unitarians have had quite our share of obloquy, reproach, and persecution—in times past, of persecution to the death, but those times are gone, and we do not wish to recall, or to think of them. We have been, and we still are accused, of dishonouring God, of robbing the Saviour of his glory, and of leading men astray, by deceitful doctrines, into the paths of error

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and darkness. These are sweeping and indefinite charges, but, as far as they can be made out, we hesitate not to say that our lives, that our *well-doing*, have answered them all. We desire not to lay claim to any extraordinary holiness, we dare not deny our share of frailty, unworthiness and sin, but we can boldly affirm that accusations of this nature have as little application to us as to any community of christians whatever, and to repel them, we can appeal, with as much confidence as any, to our conduct, and to heaven. Do we dishonour thee, O God, can we dishonour thee, by listening with veneration to thy word, by keeping thy commandments, by obeying thy laws, by walking in thy ways, by receiving thy gifts with gratitude, by suffering thy chastisements with resignation, and by knowing no comparison between thy glorious name, and any other name, in heaven or in earth!—Do we rob the Saviour of his glory, by hailing him, with joy and thankfulness, as the Christ, the Messiah, the Son of God, the Redeemer of the world; by laying his precepts to our hearts, and by looking continually to that bright and eternal world which he has revealed, and to which he has ascended? If, indeed, to manifest the influence of his doctrines and laws on our tempers and lives be to rob him of his glory, then we know not what glory to give, or what service to render. And how can they be said to lead men into dangerous error, who are constantly inculcating on them sentiments like these, who beseech them, as they love their own souls, to raise their thoughts and views from the objects and pursuits of sense and time, and fix them on higher and worthier things, and on another and an endless world, who exhort them, as they love and fear God, to accept his offers, and perform his requirements, to deal justly, to love mercy, and to walk humbly before him? As to our doctrines, let them be examined. They are plain, and intelligible, and worthy of God. We fear not the scrutiny; we invite it. In the mean time, let us never forget, let us continually impress on ourselves, and on each other, the exceeding value of unexceptionable conduct, of purity of intention, and holiness of life. Virtue, in a religious community, as in an individual, is indispensable, and all-powerful. It is an argument which is universally felt and understood, and one which will be finally victorious. We trust that it is an argument which we shall always be able to offer. If any views of religion are calculated to furnish it, they are our own. They are every thing which is animating, ennobling, and purifying, and will, we doubt not, continue to produce their natural fruits of good feeling and virtue, while there is any feeling in the heart, or virtue in the world.

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MISCELLANEOUS COLLECTIONS.

EXTRACTS FROM A LETTER ON CANDOUR. BY ROBERT ROBINSON.

—— A FRIEND of yours, a man of infinite complaisance to the ladies, sat down one day to study the opinions of the primitive fathers on Baptism; after others, he began Tertullian's book on that subject. That book, you know, is entitled *Quinctus Septimius Florens Tertullian, Presbyter of Carthage, on Baptism, against Quintilla.* Imagining that the African father was as great an admirer of the ladies as himself, he did not doubt but he should be much edified by Tertullian's addressing Quintilla on baptism. Wisdom, gravity and politeness, said he to himself, are united here, to be sure. But how would you have smiled had you seen his panic, when he discovered in the fifth line of the first chapter that Tertullian falls to abusing her, calling her a heretic, a viper, a serpent, an asp, a most monstrous creature, whose doctrine was of the most poisonous kind. Hah! cried he, is this an African *tête-a-tête!* Is this your spirit, Tertullian! If you are a gentleman, where's your breeding? If a christian, where's your meekness? If a philosopher, where's your good sense? Well, well, said he (closing the huge book) perhaps Quintilla and you may be well met. E'en scold it out. I'll go seek a gentler tutor.

The question here is not whether your friend's conclusion from the premises was quite logical; whether asperity and argument may not be sometimes united; but whether passionate writers do not generally produce similar effects on their readers. People are naturally prepossessed in favour of a sufferer; they naturally become prejudiced against such a violent pleader; they cannot help saying, What's the matter? If your accounts be right, why so prodigiously agitated? You surely design to impose on us, and would deter us from detecting you. You are certainly conscious of having maintained a defenceless cause, and you are making effrontery supply the place of argument; thus giving us brass instead of gold.

People are never safe with antagonists of this fierce temper; they are formidable beyond expression in some places. Hence that smart reply of Dr. De Launoi at Paris. The Dr. had made free to censure that angel of the schools, Thomas Aquinas. The Dominicans were exasperated at this, and apologized for their angelical doctor. One day a friend said to De Launoi, 'You

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have disgusted all the Dominicans, they will all draw their pens against you.' Said he, with a malicious air, '*I dread their penknives more than I do their pens.*'

You lament, (and indeed who can help lamenting?) the bad spirit of too many religious controversies. Religion is a sacred thing, and meekness is a part of it; whence then is it, that prejudice and passion in some, fire and flame in others, appear in these disputes? The gospel is nothing of all this; the gospel needs nothing of all this; all this disgraces the gospel; for which reason perhaps our Saviour forbad the devils to publish his mission.

The fierce disputes of christians have always scandalized the good cause, and will always continue to do so, till mildness and moderation succeed violence; and then christianity will reassume her primitive habit, and with that, her native prevalence.

There is in the life of archbishop Tillotson a fine example of the deportment here pleaded for. While Dr. Tillotson was dean of Canterbury, he preached at Whitehall, before his majesty Charles the second, a sermon in which were these words. 'I cannot think, till I be better informed (which I am always ready to be) that any pretence of conscience warrants any man that is not extraordinarily commissioned, as the apostles and first publishers of the gospel were, and cannot justify that commission by miracles, as they did, to affront the established religion of a nation, although it be false, and openly draw men off from the profession of it, in contempt of the magistrate and the laws. All that persons of a different religion can in such case reasonably pretend to, is to enjoy the private liberty and exercise of their own consciences and religion, for which they ought to be very thankful,' &c. &c. When the dean had ended his sermon, said a certain nobleman to the King, who had been asleep most part of the time, '*Tis pity your majesty slept, for we have had the rarest piece of Hobbism that ever you heard in your life. Ods fish*, replied the king, *he shall print it then.* The dean was accordingly ordered to print it. He did so, and as soon as it came from the press, sent one, (as he usually did) to his friend, the Rev. Mr. John Howe. Mr. Howe (you know) had been ejected for nonconformity, and was at that time pastor of a congregation in London. On reading the dean's sermon, he was exceedingly troubled at the above cited passage, and drew up a long expostulatory letter on the subject. He signified 'how much he was grieved, that in a sermon against popery he should plead the popish cause against all the reformers. He insisted upon it, that we had incontestable evidences of the miracles wrought by the apostles, and that we are bound to believe them, and take reli-

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gion to be established by them, without any farther expectations. What, (said he) must the christian religion be repealed, every time a wicked governor thinks fit to establish a new religion? Must no one stand up for the true religion till he can work a miracle?" &c. Mr. Howe carried the letter himself, and delivered it into the dean's own hand, who, thinking they should be less interrupted in the country, proposed Mr. Howe's dining with him at Sutton-court, the seat of the Lady Falconbridge. The invitation was accepted, and Mr. Howe read over the letter to the dean, and enlarged on its contents, as they were travelling along together in his chariot. The dean, at length convinced of his mistake, fell a weeping freely, and said that this was the most unhappy thing that had of a long time befallen him. *I see* (says he) *what I have offered is not to be maintained.* Let bigots censure the good archbishop Tillotson's friendship and tenderness to dissenters; let them exclaim at his want of zeal; exclusive of the rest of his conduct, the single example above recited, will make you cry out with Bishop Burnet, *His conduct needs no apology, for it is above it.* Farewell.

FUNERAL ANTHEM.

FROM MILMAN'S 'MARTYR OF ANTIOCH.'

Brother, thou art gone before us, and thy saintly soul is flown
Where tears are wiped from every eye, and sorrow is unknown;
From the burthen of the flesh, and from care and fear released,
Where the wicked cease from troubling, and the weary are at rest.

The toilsome way thou'st travelled o'er, and borne the heavy load,
But Christ hath taught thy languid feet to reach his blest abode.
Thou'rt sleeping now, like Lazarus upon his father's breast,
Where the wicked cease from troubling, and the weary are at rest.

Sin can never taint thee now, nor doubt thy faith assail,
Nor thy meek trust in Jesus Christ, and the Holy Spirit, fail. [best,
And there thou'rt sure to meet the good, whom on earth thou lovedst
Where the wicked cease from troubling, and the weary are at rest.

'Earth to earth,' and 'dust to dust,' the solemn priest hath said,
So we lay the turf above thee now, and we seal thy narrow bed;
But thy spirit, brother, soars away among the faithful blest,
Where the wicked cease from troubling, and the weary are at rest.

And when the Lord shall summon us, whom thou hast left behind,
May we, untainted by the world, as sure a welcome find;
May each, like thee, depart in peace, to be a glorious guest,
Where the wicked cease from troubling, and the weary are at rest.

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ON PRAYING FOR ONE ANOTHER.

'You are apprized, I presume, of the extraordinary fact that after the prayer meeting, holden by ministers last [Election] week, in Park-street, a motion was made by Rev. Mr. Pond, and the vote carried, to set apart for prayer in their several churches, the hour from 8 to 9 o'clock every Saturday evening, that it may please God to visit Boston and the University at Cambridge with the out-pourings of his spirit. It is a good thing to pray for one another, and I know not but the motion and the vote proceeded from the purest motives. But there is something in this attempt to carry the unhallowed feelings of controversy to the Throne of Grace, which shocks me. It cannot, if executed, but have an unhappy influence on churches and will inspire them, I fear, with a spirit of cursing rather than of prayer.'—*Christian Register.*

The propriety and duty of praying for one another will not, of course, be called in question by any, who believe in the Scriptures, or in the efficacy of prayer in general. There are those, whom we cannot love or esteem, and there are those, whom we ought not to aid or countenance; but there are none for whom we may not and ought not to pray. We may be unable to render our fellow-creatures any other assistance, or they may be unable, or perhaps unwilling, to receive it; but we can at least pray for them. And to suppose that such intercessions, when rightly made, will have no avail, seems to us like making the Deity as senseless an object of invocation as the idols of the heathen.

Much however depends upon the manner and spirit in which this duty is performed. Our prayers for one another in order to be acceptable, must be made in *charity*. We are required to pray for those who differ from us in opinion, and even for our personal enemies; but better would it be for us not to pray for them at all, unless we can pray for them in charity. There is a glaring inconsistency in affecting to pray for men, when in our hearts we feel nothing but bitterness and jealousy towards them. It is gross hypocrisy to pray for men, when we are doing every thing in our power to injure and wrong them. Unless we can divest ourselves of uncharitable feelings towards those for whom we would pray, and unless we can appeal to our general conduct to prove that we have done this—to pray for them would be mockery. (Nay worse; it would be a vain and impious attempt to practise upon the Searcher of hearts

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that same system of duplicity, which is so frequently and so successfully practised upon the world.) If we cannot divest ourselves of uncharitable feelings towards those that differ from us, we had better not pray for them at all; for what communion can there be between prayer and uncharitableness?—'what fellowship hath righteousness with unrighteousuess?—what communion hath light with darkness?—what concord hath Christ with Belial?'

When we pray for one another we should also pray with *humility*. When our petitions have respect to the errors and sins of other people, we should remember that we likewise are compassed with infirmity; and we should pray as fallible men for fallible men, and as sinful men for sinful men. Oh, there is nothing in which pride and self-righteousness appear so inexcusable—so awfully presumptuous—so much like insanity—as in prayer. To see a man sharing with his fellow-creatures a common frailty of nature—full of feelings and sentiments any thing but amiable—guilty in many respects and imperfect in all—with nothing to hope but from the mercy of God—to see such a man officious to pray for others in every point his equals, except perhaps in self-righteousness and spiritual pride—praying for them too in a tone of superiority if not of insult, as if he were safe, and as if they were apostates and reprobates—there is something in this which, if it were not shocking, would be sickening and disgusting. If we cannot pray for one another as we should wish to be prayed for in return, in a spirit of common and equal humility, we had better omit it altogether. If we must bring our arrogant and supercilious feelings even to our devotions, it is plain we come to them in a much fitter temper to blaspheme than to pray.

Again, when we pray for others, it should be with a single view to benefit *them*. It is well known how seldom, if ever, men act from motives purely disinterested; and it is very possible that we may be actuated, in part at least, even in our prayers, by other views and motives besides those which appear. It is very possible that while we affect to pray for others, we may be thinking chiefly of the influence it will have on ourselves, and on our standing in society. Like the Pharisees of old we may pray *to be seen of men*. We may pray that we may make ourselves of more consequence, and acquire the reputation of being uncommonly devout. Even when we pray for those who differ from us in religion, it may only be, or at least it may partly be, that we may gain more credit to our own side; and while we affect to intercede with exceeding earnestness for their conversion, we may all the time be insidiously endeavour-

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ing, even *by the expressions in our prayers*, to heighten and inflame the popular prejudices against them. All this is very possible, and in some cases we cannot but think it the natural and probable supposition. And yet what a want of serious and vital religion it indicates, thus to cloak our selfish intriguing arts under the solemn pretence of prayer. Be it remembered, it was of such prayers that our Saviour said, 'THEREFORE SHALL YE RECEIVE THE GREATER DAMNATION.'

There are circumstances, indeed, under which our prayers for one another must become not only useless but highly injurious and justly censurable. It is when instead of praying *for* one another we do in fact pray *against* one another—one individual praying against another individual, or, what is still more frequent, one sect praying against another sect. This, we are aware, is commonly done under a pretence of praying for their conversion, or for their deliverance from some fearful delusion; which seems at first sight but a reasonable and even a benevolent object. But we should be careful how far we are carried away by this plausible idea. We know that men were equally sincere in those days, when they would not only pray for those whom they chose to consider as deluded, but would even in the excess of their kindness burn them at the stake—for the good of their souls. If we are so anxious about the condition of others, we should, indeed, pray for them, but not in such a manner, and *under such* circumstances as must make it evident that the effect will be to lessen their influence and injure their reputation in the community; for this is not to pray *for* men but *against* them, and we are not required to pray against men under any pretence whatever. We should not under a pretence of praying for a sect, join in concert to *pray it down*. by the influence which such prayers may have—not upon God—but upon public opinion. Nay, for a man possessing no peculiar means of information, and affording no peculiar proofs of piety and virtue, to introduce into his devotions, under any circumstances, expressions of contempt, or pity, or honour for men wiser and better than himself, —we should not perhaps regard it as certain evidence that he was not sincere, nor that his general intentions were not good—but we should infer that his humility and charity came at least in a questionable shape, and were in great danger of being entirely lost. The influence of such prayers upon the community and upon the general interests of religion must be still more detrimental.

Let one sect combine to pray against another, and the natural tendency of it must be to foster and influence those prejudices and dissentions in the christian church, which every real friend to

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religion must wish to see subsiding. It must increase the proud and overbearing spirit of those who pray; it must provoke and indeed authorize, to a certain degree, a feeling of injury and resentment on the part of those who are prayed against; and what is still worse, it must afford to the irreligious part of the community a subject of derision and triumph. It is to no purpose for those who thus pray, to pretend that such are not their intentions. Such must be the effects, and they must be strangely ignorant of human nature and the present state of society, not to know it. If our very prayers are to breathe a hostile spirit—if the people cannot listen to our devotions without having their prejudices and their animosities inflamed—if men are taught to bring their jealousies and competitions even to the altar—if those who call themselves the ministers of peace, instead of combining to promote the common cause, make use of all the means in their power to destroy each others influence, and even make this the subject and the object of their public devotions—what can we expect, but that religion will either be disregarded or dreadfully perverted?

Besides; praying against one another in this way, seems to us to be an entire perversion of the object and end of prayer. We would hope, that amidst all our differences, there might still be one service at least, in which all christians might unite without having their feelings and convictions assailed or insulted. Let it be granted that all our dissentions must continue as they are, and that there must be on both sides just so much heat and bad feeling—we still would hope that the sanctity of prayer might never be profaned by sectarian jealousy and rancour. To take a service designed to humble men, and make it the occasion of self-exaltation—to take a service designed to bind men together in love, and to make it the means of fomenting discord and division—to take a service in which all our feelings, but those of devotion, should be subdued by an awful sense of the presence in which we stand, and to bring into it our earthly passions and interests and intriguing conspiracies—we know not how this may seem to other people, but to us, we confess, it seems like profanation.

We are aware that there may be many, who think us to be in a dangerous and perhaps, a fatal error, and who therefore may be perfectly sincere in praying for our conversion. But is it not enough that they deny us the christian name, that they refuse us all christian intercourse, that they make every effort in their power to lessen our influence and cause our piety and sincerity to be suspected? Not satisfied with this, must they go on to introduce this same exterminating spirit into their devotions, and insult and slander us before the mercy seat of God? We might have ex-

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pected that they would spare us this last injury, not perhaps from any regard to us, but from a regard to the peace of society, the general interests of religion, and the hallowed nature of the service. Is it said that they must pray for our conversion in order to be consistent? We can only say, in reply, that there are some things worse even than inconsistency; and that it argues no good for their system, if, in order to preserve a consistency with it, they must sacrifice their moral principles or their good feelings. If, however, they must pray for our conversion, it would seem to be a subject fit only for their *private* devotions, and not to be prayed for formally, publicly, and in concert;—unless indeed, the real object was not so much to procure our conversion, as to prejudice the public against us; in which case it is true the latter is the proper and natural course to be pursued.

It is not that we despise the prayers of our brethren. We ask them to pray for us; but not in the spirit of wrath, not in the spirit of jealousy and pride. Heaven has no ear for such prayers, nor can they have any other effect on earth but to exasperate and inflame the bad passions of men. We ask for their prayers, but we do not wish them to affect to pray for us, merely that they may have an opportunity to tell the people that we are blind leaders of the blind. We are very conscious that we need the prayers of all good men; and we ask our brethren of every name to pray for us, as we will endeavour to pray for them in return—in that spirit of charity, and humility, and singleness of heart, without which all our prayers, whether for ourselves or for others, must be in vain, or worse than in vain.

REVIEW.

ARTICLE X.

The Christian and Civic Economy of large towns. By THOMAS CHALMERS, D. D. Minister of St. John's Church, Glasgow, Scotland. No. 2. *On the Influence of Locality in Towns.* pp. 27. New York: E. Bliss and E. White.

THIS distinguished preacher is already well known in this country as the author of several popular works. We have

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had occasion to express our dissent from the arguments offered by him. Still, it cannot be denied that he is a preacher of great influence; an eloquent and powerful writer. In his own country he enjoys a high reputation as a theologian and philanthropist; and in this his works are eagerly and extensively read. His style is certainly diffuse and turgid. To use his own phrase, he often 'superficializes.' But this is not its worst quality. It is artificial, gaudy, elaborated, involved, and like ancient portraits, wraps up the subject in almost impenetrable decoration.

Dr. Chalmers is publishing in quarterly numbers a series of essays under the title quoted above. Four of these periodical pamphlets have been received in this country, and number two has been re-published in New York, with a recommendation, by the board of managers of the Society for the Prevention of Pauperism. This number is on the influence of locality in towns, and to this our observations will be limited.

Dr. Chalmers became first known to the public as a philanthropist, by an article in the forty-sixth number of the Edinburgh Review, in which he strongly reprobated gratuitous charities, and satisfactorily proved that the time and money expended in attempts to diminish pauperism, by alleviating it, tend directly to its increase. This article attracted the attention of enlighted philanthropists, and opened the eyes of thousands of zealous, but less thinking, benevolent persons in Great Britain and the United States. It showed the ability of the author to discuss a subject of such vast importance, which entitles his opinion and reasonings in his later publications to candid and serious consideration.

The object of the pamphlet before us is to recommend a new mode of benevolent exertion on behalf of the ignorant and poor. Dr. Chalmers is decidedly opposed to the whole machinery of charitable societies, and prefers individual and local exertions. He objects to such societies for prevention or relief of poverty, ignorance, and vice, that they expatiate at large, and over the face of the entire territory of a town. Great things have been attempted, rather than to do small things thoroughly and well. In Sabbath schools the teachers are indiscriminately stationed in all parts of a city, and the pupils are as indiscriminately drawn from all parts. Only a superficial action can then be maintained. 'There is,' he observes, 'an impatience on the part of many a raw and sanguine philanthropist, for doing something great; and, akin to this, there is an impatience for doing that great thing speedily.

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They spurn the condition of dwelling among littles; and unless there be a redeeming magnificence in the whole operation, of which they bear a part, there are some who could not be satisfied with a humble and detached allotment in the great vineyard of human usefulness.'

The new scheme recommended by Dr. Chalmers is plausible, practicable, and simple. It is not a return to the old system of family charity, to the deserving applicants alone, whose condition is well known to the almoners. It does not wait to be supplicated, but seeks out and relieves the wretched. The plan is simply this; Let a small portion of a town, within certain defined geographical limits, be assigned to an individual. Let his place of benevolent exertion be within this locality, or as near as possible to its confines. Let him ascertain the physical, moral and religious wants of all the inhabitants within these limits. Let him restrain his attentions to these inhabitants, instituting a sabbath school in his district; encouraging the poor inhabitants to attend on church; circulating among them religious and moral publications, and tracts on domestic economy; promoting their temporal and spiritual welfare; inducing them to habits of cleanliness, sobriety, saving, and industry; acting as their counsellor, friend, overseer, and instructer.

Dr. Chalmers states that the system has succeeded in Scotland equal to the most sanguine expectations; that those who have tried it are charmed with the success of their labours, and think a general practice of the system would entirely change the state of things among the poor; that the visiting of the poor, by the rich, has a kindly influence; the readiest way of finding access to a man's heart being to go into his house. He states the advantages of this system to the *visiter*. Having a select and defined field of exertion, he feels himself more powerfully urged, than under the common arrangement, to undertake the renovation of the condition of the poorer classes; 'he will feel a kind of property in the families;' he finds that he makes progress in his benevolent enterprise, unlike those who are members of societies which operate on a large scale, skimming over the surface of society. He can go over the families with far less waste of time, and more fully and frequently repeat his attentions; 'he will turn the vicinity he has chosen into a home-walk of many charities, and be recognised as its moral benefactor.'

The advantages to the *visited* are great. A greater number will attend a sabbath school, for instance, if the instructions are given in their neighbourhood. The teacher's personal charac-

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ter will have more weight among those who have become acquainted with him than it could have if he were more a stranger.

'Under a local system, the teachers move towards the people. Under a general system, such of the people as are disposed to christianity, move towards them.' 'Under this system all the poor are brought forth: under the old only the more decent and regular families. This system pervades: the old only attracts. In one a great show is made of benevolent exertion, while vast numbers are overlooked.'

Dr. Chalmers cites an instance of the successful effects of this system, in the Salt Market Sabbath School Society. The district selected bore a population of 3624, about as large as one of the wards in this city. To cultivate this extent, four individuals appropriated to themselves each a portion of it. They opened Sunday schools; the number of scholars was 420, amounting to more than a ninth of the whole population.

'These persons found that many a crowded haunt of this district was as completely untouched by the antecedent methods, as are the families in the wilds of Tartary—that hundreds of young, never at church, and without one religious observation to mark and to separate their sabbath from the other days of the week, have thus been brought within an atmosphere, which they now breathe for the first time in their existence—that, with a small collection of books attached to each humble seminary, there is a reading of the purest and most impressive character, in full circulation amongst the parents, and the children who belong to it; and, what is not the least important effect of all, that, by the frequent recurrence of week-day visitations, there is both a christian and a civilizing influence sent forth upon a whole neighbourhood, and a thousand nameless cordialities are constantly issuing out of the patriarchal relationship, which has thus been formed between a man of worth, and so many outcast and neglected families.'

The effect of these exertions is to raise and transform the poor, to enlighten the actual heathenism in which so many live in a christian community, to banish the practical infidelity of no inconsiderable part, it is feared, of the poorer classes. The district referred to underwent a rapid improvement; the dress and exterior of the poor, their manners, conversation, and geneneral appearance and habits, were essentially benefited.

A gentleman, in Glasgow, assumed a district to himself, which he resolved to cultivate, on this system of local philanthropy. In rank and condition of the inhabitants it was greatly beneath the average of the town. The population was 996; which he, in the first instance, most thoroughly surveyed, and all of whom, he has now most thoroughly attached, and that, by his friendly and enlightened services. He established four sabbath schools.

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He also instituted a saving bank, which takes in deposites only from those who live, or who work, within the bounds of this little territory. The bank may thus embrace a population of 1200, and in one year from its commencement, the whole sum deposited was $1047. During this year sixty families of this small district opened their accounts with the bank, and received an impulse from it, on the side of economy, and foresight. Any general saving bank for the town at large, would not have called out one tenth of this sum. He is fast rescuing the obscure department in which he lives from all the miseries which attach to a crowded population of poor, by a most judicious benevolence.*

'A single obscure street, with its divergent lanes and courts, may form the length and breadth of his enterprise; but far better that he, with such means and such associates as are within his reach, should do this thoroughly, than that, merging himself in some wider association, he should vainly attempt in the gross, that which never can be overtaken but in humble and laborious detail. Let him not think, that the region which lies beyond the limits of his chosen and peculiar territory, is to wither and be neglected, because his presence is not there to fertilize it. Let him not imagine himself to be the only philanthropist in the world. Let him do his part, trusting, that there are others around him who have zeal enough, and understanding enough, to do theirs. The example of a well-cultured portion of the territory, will do more to spread a beneficent influence over the whole, than is done by the misplaced energies of men who cannot be tempted to move, till some design of might and of magnificence is proposed to them It is far better to cultivate one district well, though all the others be left untouched, than to superficialise over the whole city.'

Dr. Chalmers' plan has thus been stated, and some reasons adduced entitling this system to a decided preference over the present mode of charitable exertion. It is not to be imagined that it originated with this gentleman. Time out of mind, individuals have delved into the abodes of ignorance and poverty, and in the sight of God and the unfortunate alone, have searched into and relieved, the misfortunes which afflict mankind. No doubt many of these unobtrusive philanthropists, perchance on account of their misgivings respecting the obligation of giving into the treasuries of societies, have the name of indifference or callousness to the claims of the poor. In this city, some years since, a similar plan was devised, combining individuality with

* This system has been commenced in the city of New York, by some individuals, and their success has been encouraging. The *Christian Herald*, from July to December, 1821, contains interesting accounts of the success of these labourers in the vineyard of christian philanthropy.

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locality of exertion. The success which they met with in its commencement and progress, satisfied those engaged in it that the scheme was feasible, and could be rendered highly beneficial.

It may be useful to consider how far such a plan is applicable to the condion of society here. It is conceded on all hands, that the prevention of pauperism, vice and crime should receive a large portion of the philanthropic exertions which have been lavished to alleviate suffering, and support the idle and depraved. The principal means, under Providence, for the accomplishment of this desirable end, is the promotion of education, industry, temperance and economy. The ignorant, idle, dissolute, and wasteful are not few in the poorer ranks of our population. Our schools are numerous and accessible by all children, white and coloured, on arriving at the age of four years; we have a society for the employment of such female poor as are unable, through infirmity or misfortune, to seek work; there is a society for the suppression of intemperance; our Savings Bank, and Fuel Savings Institution, invite the poor to preserve, in security, their resources against the time of need. Many of the well disposed among the virtuous poor, embrace these opportunities; and to them these valuable institutions afford important aid. But many of the lower orders of the poor are too inert or vicious to hearken to the invitations of these benevolen' societies for the prevention of evil, and have not forecast sufficient to provide for their future wants. Much good is unquestionably done by the attractiveness of these societies. There are those who seek out the benefit offered to them; and there are some who take pains to point out to the notice of those in humble circumstances these friendly institutions. Still it is apparent that something further is needed. Philanthropists must not only give general invitations, but they must personally, like the Lord of the Vineyard, seek the poor, in their own abodes and places of resort, must converse, counsel, inform, persuade them, and reiterate their efforts. In no other way can the objects of these institutions be accomplished extensively and thoroughly. The field must not only be ploughed, the weeds eradicated here and there, but the ground must be *trenched*, every part explored minutely and thoroughly, the noxious plants extirpated, good seed plentifully sown, and the tender plants nourished with assiduous and untiring labour. On a full consideration of the scheme itself, and the state of things among us, one cannot but cordially approve its general features, and consider that it is unquestionably well adapted to promote religion and good morals among the lower classes of society in any place, city or village, where it may be introduced.

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Should any cautious philanthropist, any theoretical benevolent man, who never engages with ardour in any plan to do good from fear of the obstacles in his way, or any associate of some splendid society, suggest that this scheme is *unnecessary*, because existing institutions embrace the cases it would reach and provide for; or that it is *objectionable* as it would introduce an inquisitorial surveillance of the poor, degrading to them; it may be replied, that the societies, which operate most extensively among us in relieving the evils of poverty and vice, are obnoxious to many of the objections urged against a superficial action over a wide and unlimited field, or a thorough labour only when notorious or prominent instances of evil are noticed. Far be it from us to intimate that they do not, by their well meant, and often judicious efforts, do much good, and bless, like mercy, him who gives as well as he who receives. In regard to the objection of intruding into the habitations of the poor, it is obvious that the good or evil performed depends chiefly on the characters of those who may assume the office of visiters and counsellors. If ignorant, impertinent, visionary, or heretical, much evil may arise from such persons undertaking this aggressive movement into the precincts of the poor. Experience teaches that the friendly visits, kind inquiries, judicious advice, and religious instruction of the poor, by the more favoured classes, are received with respect and gratitude.

It is no part of this plan to have an organization, or the machinery of a society. Whatever is done must be planned and executed by individuals. It is supposed that every person, who has a location himself, can adopt and carry it into effect, at least in its prominent features. But it is not the influence of locality alone that is effectual. If there were a sufficient number of persons, willing and competent to undertake the prosecution of this system, who could parcel out amongst themselves the whole poor of a city, or a village; it would not be material whether all the dependents of any individual lived within certain limits or not. But as such an enterprise would be difficult, if not impracticable, and as it is essential to this plan that none should be overlooked, that the visitation be indiscriminate and universal, it appears absolutely necessary that a location should be adopted, although it might occasionally lead to giving up the oversight and improvement of a few of those who had heretofore been attended to by the individual, who has now assumed to himself a limited territory on which to employ all his leisure exclusively.

Let any benevolent man, who feels the importance of the object, and would test this system of local and individual philanthropy, take a small district in the neighbourhood of his own re-

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sidence; let him cause his influence to pervade the entire district, and be as powerful as possible, avoiding unnecessary formality or publicity; considering that his exertions should seem to those concerned only secondary, and by the way, not pretending, obtrusive or ceremonious; that he seek their confidence gradually, and have in view their worldly as well as their spiritual good; and should remember, that the following objects, are matters of primary importance.

1. *The religious education of the children.* It would not be prudent to interfere with the existing Sabbath Schools; to make any attempts to withdraw children from them, or, to discourage attendance on those who are solicited to go to them. There are many children, among the poor, who do not attend any Sunday school, or any church. These may be gathered, regularly taught, and if the instruction is made agreeable to them, the tendency will be to increase the school. It should be the duty of the instructer to visit the families of the children frequently, to ascertain the causes of absenses, and endeavour to obtain the co-operation of parents to prevail on the children to attend regularly. Attendance should not be coerced, neither should it be allured by donations of clothing, rewards, medals, or money. It is easy to fill the seats of Sunday schools when such lures are held out, but it is difficult to ascertain whether motives of gain or vanity influence attendants, more than the desire of instruction. And instructers are prone, when scholars are inattentive, to multiply tempting allurements rather than to study the characters of the youth, and present mental incitements to attend on their instructions. These only are lastingly beneficial, while the former may become in time either entirely inefficacious, or positively injurious.

Connected with this subject, attention should be paid that the children attend with regularity on week-day instruction, as neglect of attendance is the cause of much of the vice and crime that are practised in adult life.

Perhaps it may not appear to be beneath the consideration of the philanthropist, whether sports and plays near their homes, of an inoffensive, healthy, and improving description may be invented or recommended to boys, to prevent the practice, in their holiday hours, of tormenting animals, devising and executing mischievous tricks, pilfering, wandering to great distances from home, and either learning or practising iniquity. Girls may also be induced to some in door employment by some rewards to their industry.

It is all-important to induce youth to regular attendance at church on Sunday. The visiter can see that they are provided

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with seats, (unless they attend with their parents) that they sit with proper associates, that they behave with propriety in church.

Very frequently children, of both sexes, are prevented from attending Sunday schools, or church, for want of what their parents deem suitable apparel. By attention, some employment can be provided for them, so that they can earn decent cloathing. This will ensure their attendance, and incite them to industry, by wearing the fruits of it.

2. *The religious and moral instruction of the parents and others.* It is a lamentable fact that the poor, to whom the gospel was first preached, are almost shut out from the most rational preaching, and by those who boast of best understanding the nature and design of christianity, and the character of its founder. They are delivered over to fanaticism, and bigotry, or left captives to satan. It appears to be a duty, in the first place, to provide seats or places in churches for the poor, and then to induce them to attend;—conversing with them on what they hear, going sometimes to the places where they worship, and thus establishing a community of feeling, an interest in their religious habits and improvement; lending or distributing tracts—lending or selling in preference, as people are more apt to read what they buy or borrow than what is given to them.

There is such a propensity among the lower classes to attend on evening meetings, and it is so natural for them to prefer familiar religious instruction to the more formal and didactic discourses of the pulpit, that encouragement should be given to evening meetings in the location, when neighbours and friends can come together to unite in singing, praying, and hearing the truths of the gospel preached, as it were, in their own tongue.

It would be well too to establish a library in the district for the use of the poor. The visiter, or any one else, might be librarian. The books could be collected by private donations, or a collection of money might be made by the friends of the visiter for this object.

3. *Encouraging the industry, temperance, economy, and savings of the poor.*

1. Nothing should be done to induce an improper reliance upon others for what God has given them power to do for themselves. It is the grand evil of most of the charitable societies that they abate self-reliance. But in various ways an excitement can be given to reluctant labour, work can be brought to those who, by infirmity, are prevented from seeking it, advice and direction can be given when work can be obtained, the worthy and industrious can be recommended to employers, occupations

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of an honest, virtuous, and useful kind may, by the influence of persuasion, be adapted for such pursuits as tend to the injury of the individual or of society.

2. The poor should be encouraged to temperance, especially in refraining from ardent spirits, the foul fiend that flies through our land, blasting by its influence domestic comfort, the hopes of morality and religion. Wholesome and agreeable substitutes for these poisonous drinks should be introduced and recommended. Provision might be made for supplying the poor with the necessaries of life, and its comforts, without their being compelled to resort for them to those licensed shops, which, 'thick as autumnal leaves,' are spread over our city.

3. The poor, strange as it may seem, are more deficient in domestic economy, than any other class of society. They are addicted to wastefulness, improvidence, and ignorance in purchasing and preserving articles of food. A local philanthropist will furnish them useful receipts for the home production of articles of food and raiment; will give them advice as to times, places, quantities, &c. in relation to making purchases; and in general enable them to lay out their money or labour to best advantage in the support of themselves and their families.

4. To enable the poor to help themselves is the best act of friendship toward them. In general they have little forecast, or habit of saving for future wants. They are insensible of the rapid accumulation of small sums, on interest. The Fuel Savings Institution enables them to provide for one necessary of life, every year, and here they should be exhorted to deposit their small savings. The Saving Bank is an admirable institution which enables them to place in security and accumulation what can be spared from the products of their daily labour for years to come. This institution, the offspring of an enlarged philanthropy, and emphatically the poor man's bank, is not extensively known by the poor classes; its tables of accumulation are not explained to them; and they are not advised and assisted to deposit in it their spare money against future exigencies. All this would be easily done and its advantages effectually secured to them, by the services of their local visiter.

There are numberless ills that beset the path of the poor; and many occasions offer for extending toward them advice in difficulty. A local visiter might often be the means of preventing quarrels, or reconciling those at variance, of protecting the poor from the injustice of oppressors, of vindicating the conduct of their employers, of relieving from the grasp of merciless creditors, of extricating the unfortunate from pecuniary embarrassments, of preserving from temptations to fraud or violence, of

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being the almoner, benefactor, and vicegerent of God in the little neighbourhood of his benevolent operations.

But we are admonished by the length of this article not to dwell longer upon this very interesting and important subject. We conclude by expressing a sanguine hope that this plan will be greeted and adopted by numbers who have both ability, leisure, and zeal, in imitation of the great pattern of all moral goodness, thus to 'go about doing good.'

ARTICLE XI.

Sermons on those doctrines of the Gospel, and on those constituent principles of the Church, which Christian Professors have made the subject of controversy. By AARON BANCROFT, D. D. Pastor of the second congregational church in Worcester. Worcester Wm. Manning & Son, May, 1822. pp. 429. (Sold by Wells & Lilly, Boston.)

So much has of late been written on the great subjects of controversy in the christian church, that we took up the volume of sermons, of which we are now to give an account, under some disadvantages; for those who have often travelled over this ground, are apt to grow weary in their course, and perhaps to overlook from becoming less observant, what is peculiarly worthy of attention. But we were so much pleased by the 'Introduction,' written by the publishing committee, that we have read the volume, and find it to correspond with the estimate there given of its merits. As we cannot describe the design, and the general execution of these sermons, and the motives which led to their publication better than they are there described, we select the following remarks:

'Candid inquirers are every day multiplying among us, "calling no man master on earth," but ready to avail themselves of the labours of wisdom and experience to guide them in the study of the sacred oracles. Such a state of feeling in the community seems to require, that a denomination of Christians, whose distinguishing views of religion have been so long the theme of animadversion as have been those of Unitarians, should be able to refer those who would examine them, to authors, where they may be found stated with clearness and defended with candour. To this denomination belong the publishers of the following Sermons, and with these impressions they present them to the publick. It is not because the opinions they have embraced have not been ably explained and supported by numerous writers of profound erudition and exalted piety, that they deem this publication necessary. If the correctness of religious

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tenets could be tested by the talents, the learning, or the moral worth of those who have maintained them, the faith of Unitarians might safely rest on such authorities as Locke, and Newton, and Clark, and Lardner, and Emlyn, and Priestley, and Price. In the works of these distinguished men, and of many others, may be found a vindication of the sentiments they profess. But these are not within the reach of the great body of readers, nor are they *all* adapted to such capacities. The publishers are not aware, that the Christian community are possessed of a book, which exhibits a connected view of their doctrines in the form of *Sermons*, (and these are most likely to be read by persons of common attainments,) while Calvinists have been careful to fill the *world* with sectarian books of every description, from the most learned, down to the child's primer. The discourses in this volume, with the exception of one or two, were delivered by the author to his own people within the last two years, and were not written in the expectation that they would be given to the world. He has yielded his opinion of the expediency of the publication to the solicitations of his friends. They form a regular series upon those prominent doctrines of Christianity which now divide the two principal classes, called *Orthodox* or *Calvinistick*, and *Liberal* or *Unitarian*. In these discourses is presented, in connected order, a fair statement of the doctrines of Calvinism, as laid down by the most approved writers; the leading objections to which those doctrines are liable, are brought into view, together with the opinions which liberal Christians oppose to them; and all this is done in a style and manner easy to be comprehended by ordinary understandings. If the reader should think them not entitled to the credit, either of novelty of arrangement, or originality of argument, he is reminded, that they were not composed to enlighten the *learned*, but to instruct a promiscuous assembly. He will find, however, what is, perhaps, of more consequence, the great grounds of difference between these contending parties, stated with distinctness, and treated with liberality, pp. vi, vii.

One of the principal excellences of these sermons is, we conceive, the clear statements which they contain of the main doctrines in dispute. This to be sure is a task of no small difficulty; for there are in the doctrines of different sects, so many qualifications and refinements, which, however unimportant they may be in themselves, are regarded as very momentous by those who make or receive them, that it is extremely difficult to state with precision, what is believed by those who pass under a general appellation, derived from a distinguished leader. Such in particular is the case with the *Calvinists*; for among the thousands who bear the name, and glory in it, a great majority reject much of what constitutes their legitimate claim to the title. With this deduction, inseparable from the case, we think Dr. Bancroft has stated fairly the doctrines of the different parties. In representing the opinions of trinitarians and calvinists, he has

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uniformly, as far as we have observed, quoted their strongest proof-texts, and never fears to meet his opponents on grounds of their own choosing.

It is well known that controversial preaching has not, in general, been in high favour among the liberal clergy, since they believe on good grounds, that what more immediately affects the practice, and conduces to holy living, should be the chief end of their public instructions. But it is equally well known, that what have been called, in vague or inappropriate terms, the doctrines of grace, or the doctrines of the reformation, have been urged on the public, of late years, with a zeal, which aspires to the exclusion of all but their abettors, from the pale of the christian church; and that it therefore behoves liberal christians to defend their faith, and vindicate their cause. Dr. Bancroft has shown that this can be done in a way at once popular and convincing; that the statements and reasonings on the several points of controversy can be so condensed, and so perspicuously expressed, as to make a very useful series of lectures for a promiscuous audience; and that the subjects may be treated in a manner so open, plain, and direct, so free from harshness and denunciation, as to conciliate all, and to excite no party zeal inconsistent with the public devotion of the Sabbath. In regard to the results at which he arrives, on several subjects embraced, there is, and probably always will be, while *we see through a glass darkly*, diversity of opinion; but whenever they are treated with a temper so mild, and in a manner so honest and unreserved, christianity can suffer nothing from the free and full expositions of her authorised ministers. We speak here with special reference to diversity of opinion among *liberal* christians; particularly respecting the person of Jesus Christ, and the future punishment of the wicked. On these subjects Unitarians disagree; but with mutual charity. When it is so difficult to obtain precise and definite opinions, it becomes us not to be too positive in our scheme of faith; and though, in its widest sense, we do not maintain the innocency of error, we are confident that some of the most inquiring and intelligent christians find enough of perplexity in the subjects to which we have here alluded.

We have not room for an analysis of these sermons. Extending over so wide a field, the reader must not expect to find the treatment of every subject or doctrine complete; not always, probably, so complete as he may wish; but unless we have read them very carelessly, we can safely say they do contain as much matter, and that which is as well arranged, as could reasonably be expected in the same compass.

We select a few passages, as specimens of the good sense and

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discrimination of the author. In the first sermon, entitled, "Religion in man, a rational and voluntary service," we find the following remarks on the use of *reason* :

'In respect to the office of Reason in religious concerns, we hold that without the exercise of reason, no man can be a consistent disciple of Jesus Christ. Indeed, we perceive that Calvinists never reject the authority of reason, when it can be brought to support their positions. We hold, that by the exercise of reason, a judgment is formed of the evidence by which our religion is proved to be true—by reason we make up our opinions of the doctrines contained in the sacred scriptures—and by reason we pronounce on the purity and excellence of the precepts and institutions of the gospel. Though we do not pretend to comprehend God in his attributes, in his works or ways, yet we say that our duty extends no further than our capacity for knowledge extends; and that we cannot consistently admit any position as a doctrine of divine revelation which consists of a set of terms conveying no distinct ideas to the mind, much less if it involves a direct contradiction, or is manifestly opposed to admitted principles of rectitude and goodness. Deny this, and we are denied the power to distinguish between a true and false religion, between good and evil, between virtue and vice.' pp. 26, 27.

After a summary of the system of Calvin, Dr. B. makes the following strong appeal to our moral sense of right and wrong.

'Are we not shocked by the mere thought of attributing this system of moral government to God? Is this scheme consistent with the mercy, the goodness, or the justice of Deity? Who appointed Adam to act in this extent for us? How can his sin be imputed to his posterity in such a manner as to render them guilty by his offence? If virtue and vice be not personal attributes, I know not what constitutes moral qualities. I can as easily conceive of natural qualities being imputed, as moral; as easily conceive of a tall, or a short, of a strong or weak man, by imputation, as of a righteous or sinful man, by imputation.

'If Christ fully atoned for the sins of the elect; if, by his sufferings, he made complete satisfaction to the violated law—is the mercy of God manifested by their acquittal? When the surety pays a debt in full, the creditor exercises no clemency in discharging the principal. Does it comport with the justice of God, everlastingly to punish men, who receive a sinful nature as an inheritance, who on earth sin from necessity, and who are absolutely denied the means of acquiring moral or religious qualifications? Can we, especially, reconcile to the justice of God, the infliction of aggravated punishment on sinners, for not accepting the salvation of the gospel, when, in the plan of grace, God passed them by, and ordained them to dishonour and misery? Do not our minds recoil, I was about to have said, with horrour, from these principles of Calvinism?

'There is not a civil ruler, nor the head of a family in Christen-

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dom, who would not be offended, if the system of government were attributed to him in the affairs of a nation, or the transactions of a household, which Calvin attributes to God in the moral government of our world' pp. 206, 7.

Now though the Calvinists of New-England deny, in words, the doctrine of imputation, yet there remain those of total depravity, personal election, &c. indeed almost every thing, it seems to us, adhering to naked calvinism, which is irreconcileable with the moral perfections of Deity.

The following passage aimed against the calvinistic doctrine of effectual calling, is of similar import to the last cited, and does not appear to us to be clothed in stronger language than the occasion demands:

'When we represent the Christian dispensations to be adapted to the human capacity, and requiring from men a service they possess the power to perform; when we state that God grants all the well-disposed subjects of his government the assistance which is suited to the capacity of an accountable being, and at the same time requires them to co-operate with him, by the proper exercise of the strength he has given them—we attribute to God the glory of an affectionate parent, the glory of a merciful and benevolent governour, and a just and righteous judge. But when we describe God as a being, who does not adapt the constitution of his government to the capacities of his creatures, who are the subjects of it; who forces some, by his own irresistible power, to obey his laws, and then loves and rewards them for this forced obedience; while he denies his aid to the majority of his family, who can make no effectual effort without his special assistance; and hates them for lying in the impotence, where he placed them, and decreed that they should lie; and at last punishes them with everlasting misery for not doing that, which he determined they never should do, and denied them the power to accomplish—then we ascribe to God the glory, if any glory, of a despotick, cruel being; the glory of a tyrant, who makes to himself favourites from the mere dictates of a capricious mind; who loves and hates his subjects from blind prejudice; who rewards and punishes them without any regard to intrinsick worth of character. Far be this imputation from our blessed God. Far be it from God that he should do iniquity, and from the Almighty that he should pervert justice. The works of a man he will render unto him, and cause every man to find according to his ways.' pp. 266, 7.

We cheerfully recommend these sermons to all inquiring and intelligent Christians, who are not deeply read in polemic theology; believing, as we do, that many such who now imagine themselves Calvinists, will find that they approximate nearer to the liberal views of the author, than to the tenets of the reputed orthodox sect. Apart from the sentiments, they will be read with plea-

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sure for their lucid order, for the simplicity and perspicuity of the style, and for occasional displays of eloquence natural and unadorned. Blemishes indeed are to be found, consisting in the use of a few unauthorised words and phrases; but the general purity of expression atones for these small defects.

However we may differ from Dr. B. in some of his tenets, we feel gratified for what he has done, and he has done much, in the common cause of liberal christianity; and that while, in these discourses, he laboured so faithfully, with a single regard to his own parochial charge, "he has yielded his opinion of the expediency of the publication to the solicitations of his friends."

ARTICLE XII.

A New-England Tale, or, Sketches of New-England character and manners. New York, E. Bliss & E. White, 12mo. pp. 277.

We are glad to be able to recommend this as a sensible, well written, religious tale. It is far better than many of the books which are published as religious stories, both in being a more faithful representation of the manner in which religion does and may mingle itself in the ordinary affairs of life, and in setting it forth in a more tangible and attainable form. As 'Sketches of New-England character and manners,' it is sufficiently faithful and sometimes very happy. We cannot but think, however, that this is unfortunately expressed in the title, as it presents a point of discussion upon which judgments and tastes will neccessarily differ, and tends to provoke a severity of criticism, which only the most extraordinary success will propitiate. Many will fancy to themselves something which they do not find, and the absence of which will dissatisfy them with the whole book. And besides; we apprehend that the design of the work is quite as much to illustrate the use and abuse of religious principles, which are common to all parts of Christendom, as to delineate local manners. Its chief, certainly its most important object in our eyes, is, to exhibit in certain characters the genuine operation of christian truth, pervading silently but thoroughly the whole system of thought and conduct, and seen in its beautiful effects, but without any display of the cause, without parade, ostentation, loquacity or profession. And in order to show, that these fruits of religion spring not from any peculiar scheme of doctrinal belief, but from the great fundamental prac-

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tical truths which are common to all believers; they are made to appear in characters drawn from different sects. The three persons in whom the christian character is most distinctly exemplified, are a Quaker, a Methodist, and a Congregationalist,—christians, and not sectarians. In Mrs. Wilson, who is set in strong contrast with these, are exhibited the mischiefs of false confidence in articles of belief, and the spiritual pride and ruinous self delusion which are the result of zeal for forms. In her children, who are ill tempered, deceitful, and despisers of religion, are exemplified the evil effects of bad education. They have been ruined by the violent and injudicious management of their mother, who compels them to burdensome religious observances, while at the same time, by witnessing her neglect of the spirit of religion, they learn to think all pretence of piety hypocrisy. Edward Erskine is a different personage still. In him we have a young man of fine natural powers and good education, lost to himself and the community, to which he was capable of being a benefactor, for want of the guidance of moral and religious principle. These are the principal characters, which separately and together are to inculcate the important lesson for which the story is framed. And they are made so to play their parts as to do it happily and satisfactorily.

These characters are well conceived, distinctly portrayed, and well sustained. The tale is carried on by separate and sometimes insulated scenes, many of which are given with great power and possess a strong interest. We will not particularize, but will presently lay before our readers a few specimens.

There is but one objection which we feel disposed to make, and in regard to that we venture to express our regret. Amongst the various individuals who are exhibited of different sects, Mrs. Wilson is the only one who is said to hold the calvinistic articles. She maintains them in their most bold and pernicious form, and they bring down disastrous consequences on herself and family. So far is very well, and doubtless a picture to the life. We are only sorry that another individual was not introduced, with the same creed, but sincerely and heartily religious. This would have completed the illustration of one principle, which we suppose was designed to be inculcated, that the true christian character stands independent of all sectarian and speculative differences. It may be said, and no doubt justly, that the doctrines of that school, if held without mixture, just as they are stated in the books, can hardly be conceived to have any other than an evil influence. But then we know very well, that in actual life, they rarely are thus held, but are usually so neutralized by the great and essential principles of religion,

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which exist every where around, and by the power of conscience and natural good feeling, that their demoralizing operation is not witnessed, but they lie in the mind as little else than barren notions of abstract speculation. As the horrible mischiefs they are capable of effecting, when fairly and fully brought into the conduct of life, are admirably displayed in the history of one individual; we should have been glad to have it shown in that of another, how the simple and essential truths of Christ, when made living principles of action, are capable of triumphing over these dangerous dogmas, crushing their power and destroying their poison.

We deem it unnecessary to enter at all into the story, as we hope our readers will be induced to consult the book itself. To assist them in some measure to form a judgment for themselves, we will quote a few passages. The first relate to Mrs. Wilson.

'Mrs. Wilson had fancied herself one of the subjects of an awakening at an early period of her life; had passed through the ordeal of a church-examination with great credit, having depicted in glowing colours the opposition of her natural heart to the decrees, and her subsequent joy in the doctrine of election. She thus assumed the form of godliness, without feeling its power. Are there not many such? some, who, in those times of excitement, during which many pass from indifference to holiness, and many are converted from sin to righteousness, delude themselves and others with vain forms of words, and professions of faith?

'Mrs. Wilson was often heard to denounce those who insisted on the necessity of good works, as Pharisees;—she was thankful, she said, that she should not presume to appear before her Judge with any of the 'filthy rags of her own righteousness;'—it would be easy getting to heaven if the work in any way depended on ourselves;—any body could 'deal justly, love mercy, and walk humbly.' How easy it is, we leave to those to determine, who have sought to adjust their lives by this divine rule.

'Mrs. Wilson rejected the name of the Pharisee, but the proud, oppressive, bitter spirit of the Jewish bigot was manifest in the complacency with which she regarded her own faith, and the illiberality she cherished towards every person, of every denomination, who did not believe what she believed, and act according to her rule of right. As might be expected, her family was regulated according to 'the letter,' but the 'spirit that giveth life' was not there. Religion was the ostensible object of every domestic arrangement; but you might look in vain for the peace and good will which a voice from heaven proclaimed to be the objects of the mission of our Lord.

'Mrs. Wilson's children produced such fruits as might be expected from her culture. The timid among them had recourse to con-

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stant evasion, and to the meanest artifices, to hide the violation of laws which they hated; and the bolder were engaged in a continual conflict with the mother, in which rebellion often trampled on authority.' pp. 31, 32.

'Mrs. Wilson survived these events but a few years. She was finally carried off by the scrofula, a disease from which she had suffered all her life, and which had probably increased the natural asperity of her temper; as all evils, physical as well as moral, certainly make us worse, if they do not make us better. Elvira was summoned to her death-bed; but she arrived too late to receive either the reproaches or forgiveness of her mother. Jane faithfully attended her through her last illness, and most kindly ministered to the diseases of her body. Her mind no human comfort could reach; no earthly skill touch its secret springs. The disease was attended with delirium; and she had no rational communication with any one from the beginning of her illness. This Jane afterwards sincerely deplored to Mr. Lloyd, who replied, "I would not sit like the Egyptians in judgment on the dead. Thy aunt has gone with her record to Him who alone knows the secrets of the heart, and therefore is alone qualified to judge His creatures; but for our own benefit, Jane, and for the sake of those whose probation is not past, let us ever remember the wise saying of William Penn, 'a man cannot be the better for that religion for which his neighbour is the worse.' I have no doubt thy aunt has suffered some natural compunctions for her gross failure in the performance of her duties; but she felt safe in a sound faith. *It is reported*, that one of the Popes said of himself, that 'as Eneas *Sylvius* he was a damnable heretic, but as Pius II. an orthodox Pope.'"

'"Then you believe," replied Jane, "that my unhappy aunt deceived herself by her clamorous profession?"

'"Undoubtedly. Ought we to wonder that she effected that imposition on herself, by the aid of self-love, (of all the most blinding,) since we have heard, in her funeral sermon, her religious experiences detailed as the triumphs of a saint; her strict attention on religious ordinances commended, as if they were the end and not the means of a religious life; since we (who cannot remember a single gracious act of humility in her whole life) have been told, as a proof of her gracious state, that the last rational words she pronounced were, that she 'was of sinners the chief?' There seems to be a curious spiritual alchemy in the utterance of these words; for we cannot say, that those who use them mean to 'palter in a double sense, but they are too often spoken and received as the evidence of a hopeful state. Professions and declarations have crept in among the protestants, to take the place of the mortifications and penances of the ancient church; so prone are men to find some easier way to heaven than the toilsome path of obedience.'" pp. 258—260.

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The following is of a different character. Jane had been called by old John to see at his cottage the young woman who had been seduced by David Wilson, and was just dying.

'Jane followed John into his little habitation. The old couple had kindly resigned their only bed to the sufferer. She was sitting as John had described her, fixed as a statue. Her beautiful black glossy curls, which had been so often admired and envied, were in confusion, and clustered in rich masses over her temples and neck. A tear that had started from the fountain of feeling, now sealed for ever, hung on the dark rich eye-lash that fringed her downcast eye. Jane wondered that any thing so wretched could look so lovely. Crazy Bet was kneeling at the foot of the bed, and apparently absorbed in prayer, for her eyes were closed, and her lips moved, though they emitted no sound. The old woman sat in the corner of the fire-place, smoking a broken pipe, to sooth the unusual agitation she felt.

'Jane advanced towards the bed. "Speak to her," said John. Jane stooped, and laid her hand gently on Mary's. She raised her eyes for the first time, and turned them on Jane with a look of earnest inquiry, and then shaking her head, she said in a low mournful voice—"No, no; we cannot be parted; you mean to take her to heaven, and you say I am guilty, and must not go. They told me you were coming—you need not hide your wings—I know you—there is none but an angel would look upon me with such pity."

'"Oh!" exclaimed Jane in an agony, "can nothing be done for her? at least let us take away this dead child, it is growing cold in her arms." She attempted to take the child, and Mary relaxed her hold; but as she did so, she uttered a faint scream—became suddenly pale as 'monumental marble,'—and fell back on the pillow.

'"Ah, she is gone!" exclaimed John.

'Crazy Bet sprang on her feet, and raised her hand—"Hush!" said she, "I heard a voice saying, 'Her sins are forgiven'—she is one 'come out of great tribulation.'"

'There were a few moments of as perfect stillness as if they had all been made dumb and motionless by the stroke of death. Jane was the first to break silence—"Did she," she inquired of the old man, "express any penitence—any hope?"

'John shook his head. "Them things did not seem to lay on her mind; and I did not think it worth while to disturb her about them. Ah, Miss, the great thing is how we live, not how we die."

'Jane felt the anxiety, so natural, to obtain some religious expression, that should indicate preparation in the mind of the departed.

'"Surely," said she, "it is never too late to repent—to beg forgiveness."

'"No, Miss;" replied John, who seemed to have religious notions of his own—"especially when there has been such a short ac-

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count as this poor child had; but the work must be all between the creature and the Creator, and for my part, I don't place much dependance on what people say on a death-bed. I have lived a long life, Miss Jane, and many a one have I seen, and heard too, when sickness and distress were heavy upon them, and death staring them in the face, and they could not sin any more—they would seem to repent, and talk as beautiful as any saint; but if the Lord took his hand from them, and they got well again, they went right back into the old track. No, Miss Jane, it is the life,—it is the life, we must look to. This child," he added, going to the bed, and laying his brown and shrivelled hand upon her fair young brow, now 'chill and changeless,' "this child was but sixteen, she told me so. The Lord only knows what temptations she has had; He it is, Miss Jane, that has put that in our hearts that makes us feel sorry for her now; and can you think that He is less pitiful than we are? I think she will be beaten with few stripes; but," he concluded solemnly, covering his face with his hands,—"we are poor ignorant creatures; it is all a mystery after this world; we know nothing about it."

'"Yes," said Jane, "we do know, John, that all will be right."

'"True," he replied; "and it is that should make us lay our fingers on our mouths and be still.'" pp. 150—153.

The parting scene between Edward and Jane is very fine.

'Edward entered, and walking up to her, looked over her shoulder as if to see what book had so rivetted her attention. It chanced to be Penn's "Fruits of Solitude." "Curse on all quakers and quakerism!" said he, seizing the book rudely and throwing it across the room; "wherever I go, I am crossed by them."

'He walked about, perturbed and angry. Jane rose to leave him, for now, she thought, was not the time to come to an explanation; but Erskine was not in a humour to be opposed in any thing. He placed his back against the door, and said, "No, Jane, you shall not leave me now. I have much to tell you. Forgive my violence. There is a point beyond which no rational creature can keep his temper. I have been urged to that point; and, thank Heaven, I have not learnt that smooth-faced hypocrisy that can seem what it is not."

'Jane trembled excessively. Erskine had touched the "electric chain;" she sunk into a chair, and burst into tears.

'"I was right," he exclaimed, "it is by your authority, and at your instigation, that I am dogged from place to place by that impertinent fellow; you have entered into a *holy league;* but know, Miss Elton, there is a tradition in our family, that no Erskine was ever ruled by his wife; and the sooner the lady who is destined to be mine learns not to interfere in my affairs, the more agreeable it will be to me, and the more safe for herself."

'Jane's indignation was roused by this strange attack; and resuming her composure, she said, "If you mean that I shall under-

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stand you, you must explain yourself, for I am ignorant and innocent of any thing you may suspect me of."

'"Thank heaven!" replied Erskine, "I believe you, Jane; you know in the worst of times I have believed you; and it was natural to be offended that you should distrust me. You shall know the 'head and front of my offending.' The sins that have stirred up such a missionary zeal in that body of quakerism, will weigh very light in the scales of love."

'"Perhaps," said Jane gravely, "I hold a more impartial balance than you expect"

"Then you do not love me, Jane, for love is, and ought to be, blind; but I am willing to make the trial, I will never have it repeated to me, that 'if you knew all, you would withdraw your affections from me.' No one shall say that you have not loved me, with all my youthful follies on my head. I know you are a little puritanical; but that is natural to one who has had so much to make her miserable: the unhappy are apt to affect religion. But you are young and curable, if you can be rescued from this quaker climate and influence."

'Edward still rattled on, and seemed a little to dread making the promised communication; but at last, inferring from Jane's seriousness that she was anxious, and impatient himself to have it over, he went on to tell her—that from the beginning of their engagement Mr. Lloyd had undertaken the *surveillance* of his morals; that if he had not been fortified by his antipathy to Quakers, he should have surrendered his confidence to him.

'"No gentleman," he said, "no man of honourable feeling—no man of proper sensibility—would submit to the interference of a stranger—a man not much older than himself—in matters that concerned himself alone; it was an intolerable outrage. If Jane was capable of a fair judgment, she would allow that it was so."

'Jane mildly replied, that she could only judge from the facts; as yet she had heard nothing but accusations. Erskine said, he had imagined he was stating his case in a court of love and not of law; but he had no objection, since his judge was as sternly just as an old Roman father, to state facts He could pardon Mr. Lloyd his eagerness to make him adopt his plans of improvement in the natural and moral world: to the first he might have been led by his taste for agriculture, (which he believed was unaffected) and to the second he was pledged by the laws of holy quaker church. Still he said none but a Quaker would have thought of meddling with the affairs of people who were strangers to him—however, that might be pardoned: as he said before, he supposed every Quaker was bound to that officiousness, by an oath, or an *affirmation*, for tender conscience' sake. "But my sweet judge, you do not look propitious," Erskine continued after this misty preamble, from which Jane could gather nothing but that his prejudices and pride had thrown a dark shadow over all the virtues of Mr. Lloyd.

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'"I cannot, Erskine, look propitious on your sneers against the principles of my excellent friend."

'"Perhaps," replied Erskine tartly, "his practice will be equally immaculate in your eyes. And now, Jane, I beseech you for once to forget that Mr. Lloyd is your *excellent friend;* a man who bestowed some trifling favours on your childhood, and remember the right of one to whom you at least owe your love—though he would neither accept that, nor your gratitude, as a debt."

'Jane assured him she was ready to hear any thing and every thing impartially that he would tell her. He replied, that he detested stoical impartiality; that he wished her to enter into his loves and his hates, without expecting a reason in their madness. But since you must have the reason, I will not withhold it. As I told you, I submitted to a thousand vexatious little impertinences: he is plausible and gentlemanly in his manners, so there was nothing I could resent, till after a contemptible affair between John the old basket maker and the Woodhulls, in which I used my humble professional skill to extricate my friends, who had been perhaps a little hasty in revenging the impertinence of the foolish old man. Lloyd was present at the trial before the justice: I fancied from the expression of his face that he wished my friends to be foiled, and this quickened my faculties. I succeeded in winning my cause in spite of law and equity, for they were both against me; and this you know is rather flattering to one's talents. The Woodhulls overwhelmed me with praises and gratitude. *I felt sorry for* the silly old fool, whom they had very unceremoniously unhoused, and I proposed a small subscription to enable him to pay the bill of costs, &c. which was his only receipt from the prosecution. I headed it, and it was soon made up; but the old fellow declined it with as much dignity as if he had been a king in disguise. It was an affair of no moment, and I should probably never have thought of it again, if Lloyd had not the next day made it the text upon which he preached as long a sermon as I would hear, upon the characters of the Woodhulls; he even went so far as to presume to remonstrate with me upon my connexion with them, painted their conduct on various occasions in the blackest colours, spoke of their pulling down the old hovel, which had in fact been a mere cumberer of the ground for twenty years, as an act of oppression and cruelty; said their habits were all bad; their pursuits all either foolish or dangerous. I restrained myself as long as possible, and then I told him, that I should not submit to hear any calumnies against my friends; friends who were devoted to me, who would go to perdition to serve me. If they had foibles, they were those that belonged to open, generous natures; they were open-handed, and open-hearted, and had not smothered their passions, till they were quite extinguished. I told him, they were honourable young men, not governed by the fear that 'holds the wretch in order.' He might have known that I meant to tell him they were what he

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was not; but he seemed quite unmoved, and I spoke more plainly. I had never, I told him, been accustomed to submit my conduct to the revision of any one; that he had no right, and I knew not why he presumed to assume it, to haunt me like an external conscience; that my 'genius was not rebuked by his,' neither would it be, if all the marvellous light of all his brethren was concentrated in his luminous mind."

'"Oh, Erskine, Erskine!" exclaimed Jane, "was this your return for his friendly warning?"

'"Hear me through, Jane, before you condemn me. He provoked me more than I have told you. He said that I was responsible to you for my virtue; that I betrayed your trust by exposing myself to be the companion, or the prey, of the vices of others. Would you have had me borne this, Jane? Would you thank me for allowing, that he was more careful of your happiness than I am?— Well," added he, after a moment's pause, "as you do not reply, I presume you have not yet decided that point. We separated, my indignation roused to the highest pitch, and he cold and calm as ever. When we next met, there was no difference in his manners to me that a stranger would have observed; but I perceived his words were all weighed and measured, as if he would not venture soon again to disturb a lion spirit."

'"Is this all?" asked Jane.

'"Not half," replied Erskine; and after a little hesitation he continued, "I perceive that it is impossible for you to see things in the light I do. Your aunt with her everlasting cant, your methodist friend with her old maid notions, and this precise quaker, above all, have made you so rigid, have so bound and stiffened every youthful indulgent feeling, that I have as little hope of a favourable judgment, as a heretic could have had in the dark ages, from his triple-crowned tyrant."

'"Then," said Jane, rising, "it is as unnecessary as painful for me to hear the rest."

'"No, you shall not go," he replied; "I expect miracles from the touch of love. I think I have an advocate in your heart, that will plead for me against the whole 'privileged order,' of professors—of every cast. Do not be shocked, my dear Jane; do not, for your own sake, make mountains of mole-hills, when I tell you, that the young men of the village instituted a club, three or four months since, who meet once a week socially, perhaps a little oftener, when we are all about home: and"—he hesitated a moment, as one will when he comes to a ditch and is uncertain whether to spring over, to retreat, or to find some other way; but he had too much pride to conceal the fact, and though he feared a little to announce it. yet he was determined to justify it. Jane was still mute, and he went on—"We play cards; sometimes we have played later and higher perhaps than we should if we had all been in the leading-strings of prudence; all been bred quakers. Our

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club are men of honour and spirit, high-minded gentlemen; a few disputes, misunderstandings, might arise now and then, as they will among people who do not weigh every word, lest they should chance to have an idle one to account for; but, till the last evening, we have, in the main, spent our time together as whole-souled fellows should, in mirth and jollity. As I said, last evening unfortunately——"

'"Tell me nothing more, Mr. Erskine; I have heard enough," interrupted Jane.

'"What! you will not listen to friend Lloyd's reproaches; not listen to what most roused his holy indignation?"

'"I have no wish to hear any thing further," replied Jane. "I have heard enough to make my path plain before me. I loved you, Edward; I confessed to you that I did."

'"And you do not any longer?"

'"I cannot; the illusion is vanished. Neither do you love me." Edward would have interrupted her, but she begged him to hear her, with a dignified composure, that convinced him this was no sudden burst of resentment, no girlish pique that he might sooth with flattery and professions. "A most generous impulse, Edward, led you to protect an oppressed orphan; and I thought the devotion of my heart and my life were a small return to you. It is but a few months since. Is not love an engrossing passion? But what sacrifices have you made to it? Oh, Edward! if in the youth and spring of your affection, I have not had more power over you, what can I hope from the future?"

'"Hope!—believe every thing, Jane. I will be as plastic as wax, in your hands. You shall mould me as you will."

'"No, Edward; I have tried my power over you, and found it wanting. Broken confidence cannot be restored."

'"Jane, you are rash; you are giving up independence—protection. If you reject me, who will defend you from your aunt? Do you forget that you are still in her power?"

'"No," replied Jane; "but I have the defence of innocence, and I do not fear her. It was not your protection, it was not independence I sought, it was a refuge in your affection;—that has failed me. Oh, Edward!" she continued, rising, "examine your heart as I have examined mine, and you will find the tie is dissolved that bound us; there can be no enduring love without sympathy · our feelings, our pursuits, our plans, our inclinations, are all diverse."

'"You are unkind, ungrateful, Jane."

'"I must bear that reproach as I can; but I do not deserve it, Mr. Erskine."

'Erskine imagined he perceived some relenting in the faltering of her voice, and he said, "Do not be implacable, Jane; you are too young, too beautiful, to treat the follies of youth as if they were incurable; give me a few months probation, I will do any thing you require; abandon the club, give up my friends."

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'Jane paused for a moment, but there was no wavering in her resolution—"No, Mr. Erskine; we must part now; if I loved you, I could not resist the pleadings of my heart."

'Erskine entreated—promised every thing; till convinced that Jane did not deceive him or herself, his vanity and pride, mortified and wounded, came to his relief, and changed his entreaties to sarcasms. He said the rigour that would immolate every human feeling, would fit her to be the Elect Lady of a Shaker society; he assured her that he would emulate her stoicism.

'"I am no stoic," replied Jane; and the tears gushed from her eyes. "Oh, Erskine! I would make any exertions, any sacrifices to render you what I once thought you. I would watch and toil to win you to virtue—to heaven. If I believed you loved me, I could still hope, for I know that affection is self-devoting, and may overcome all things. "Edward," she continued, with a trembling voice, "there is one subject, and that nearest to my heart, on which I discovered soon after our engagement we were at utter variance. When I first heard you trifle with the obligations of religion, and express a distrust of its truths, I felt my heart chill. I reproached myself bitterly for having looked on your insensibility on this subject as the common carelessness of a gay young man, to be expected, and forgiven, and easily cured. These few short months have taught me much; have taught me, Erskine, not that religion is the only sure foundation of virtue—that I knew before—but they have taught me, that religion alone can produce unity of spirit; alone can resist the cares, the disappointments, the tempests of life; that it is the only indissoluble bond—for when the silver chord is loosed, this bond becomes immortal. I have felt that my most sacred pleasures and hopes must be solitary." Erskine made no reply; he felt the presence of a sanctified spirit. "You now know all, Erskine. The circumstances you have told me this evening, I partly knew before."

'"From Lloyd?" said Edward. "He then knew, as he insinuated, why the 'treasure of your cheek had faded.'"

'"You do him wrong. He has never mentioned your name since the morning I left my aunt's. I heard them, by accident, from John."

'"It is, in truth, time we should part, when you can give your ear to every idle rumour;" he snatched his hat, and was going.

'Jane laid her hand on his arm, "Yes, it is time," she said, "that we should part; but not in anger. Let us exchange forgiveness, Edward." Erskine turned and wept bitterly. For a few gracious moments his pride, his self-love, all melted away, and he felt the value, the surpassing excellence of the blessing he had forfeited. He pressed the hand Jane had given him, to his lips fervently, "Oh, Jane," he said, "you are an angel; forget my follies, and think of me with kindness."

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'"I shall remember nothing of the past," she said, with a look that had 'less of earth in it than heaven,' "but your goodness to me—God bless you, Edward; God bless you," she repeated, and they separated——for ever!' pp. 204—215.

We should be glad to quote something, if our limits allowed, of Crazy Bet,—John's story of the law suit—Jane's gift of the hundred dollars—another scene between Jane and Edward, and between Jane and David. Our readers, however, must be satisfied that the pen which wrote the passages quoted above, deserves praise and encouragement; and will join us in the wish that it may not lie idle, but go on to further labours in the cause of manners, morals, and religion.

INTELLIGENCE.

Cambridge Theological School.—In our last number was noticed a circular letter which had been issued with the purpose of procuring a sufficient sum for the erection of a building for the use of the Theological students at Cambridge. We understand that the design of soliciting subscriptions for this object is, for the present, postponed. But we desire that it should be well known that it is not given up. The object is so important that we feel ourselves called upon to keep it before the public; and though the peculiar state of the times has prevented the immediate adoption of any active measures with regard to it, we trust that it will not, on that account, lose its interest, or be forgotten. Even now we regard the Theological School at Cambridge, as offering advantages far superior to those which can be obtained at any other similar institution in the country. We should be rejoiced to see those advantages multiplied. They will be greatly so by the accomplishment of the present design. The literary facilities which may be enjoyed there are unequalled. But if they were equalled, or even surpassed, at any other place, we should still think that the freedom from sectarian influence, and technical theology, existing there, would throw an incalculable balance in favour of Cambridge. The great advantages of an edifice devoted to the accommodation of the students have already been ably stated in the circular, and in the article alluded to above. Let those who are desirous that religious examination should be unfettered, and religious discussion unconstrained, who wish to see truth established

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by its own power, and christianity adorned with its own beauty, let all such exert themselves according to their opportunities and means, in assisting an institution, at which the instructers are chained to no long creed, and the pupils are subjected to no improper influence.

It has appeared to us, that beside the proposed subscriptions, it would be well that contributions should be collected in those congregations which favour the design. An opportunity of doing good will thus be given to many who do not feel able to put their names on a subscription list. And who more interested in the prosperity of the Theological School at Cambridge, than those who expect to call from it their religious guides?

Conversion of a Baptist Missionary in India.—Intelligence has been received, that one of the Baptist Missionaries in India, has been led to perceive the error of the doctrine of the Trinity, and reject it. We publish here, extracts from two letters on the subject. The first is from a gentleman of Boston, to one of the ministers of the city.

'By the last arrival from Calcutta, I received the accompanying Sermon, which, as you will perceive, was delivered before an Unitarian congregation in Calcutta. It was occasioned by the first establishment in this Society, and pronounced at its first meeting.

When in Calcutta, it was my good fortune to enjoy an intimate intercourse with the author—[Mr. Adam.] He was sent to India as a Baptist Missionary, by the Society in London, and had, subsequently to his arrival, proved himself to be judicious, well-informed, and pious. About six months prior to my departure he engaged with Rammohun Roy, as an instructer in the Greek and Latin languages; but being at the same time employed with him and another gentleman of the same mission, in preparing a translation of the New Testament into the Bengalee, the subject of his conversation with Rammohun Roy alone, was most frequently one which had been suggested, or discussed at the other meetings.

'In consequence of these conversations, the instructer was led to doubt, to examine, and at length, to renounce his previous opinions; and on the occasion above named, he made his first public confession of the change which had taken place in his belief.

'The Society is not regularly organized, nor have they a proper place of worship; but Mr. Adam intended to appeal to the benevolence of the public for aid in erecting a chapel.

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'It would give me pleasure to be able to state, that this difference of opinion had not affected his standing in the good opinion of his brethren of the mission, and the public: but, in this as in almost every other instance, a difference in religious opinion has succeeded in destroying christian charity.

'A letter from a friend, himself a Missionary, and a Trinitarian, speaks in the highest terms of Mr. Adam, acknowledging that, in his view, he appears to be as pious, and as sincere as at any former period of their acquaintance.'

The other is part of a letter from Mr. Adam himself, to Dr. Channing.

'You are desirous, however, no doubt, of knowing who is writing to you. I came to India, as a Missionary from the Baptist Society in England. About three years and a half after my arrival in this country, that is, about five or six months ago, the convictions of my mind rendered it necessary for me to renounce Trinitarianism. I found, from that intercourse with the natives which I constantly cultivated, that on the ground of reason, (the only ground which it is possible to assume in propagating any religion,) I could no better maintain a three fold distinction in the divine nature, than the Hindoos could a distinction of many millions. You will not suppose from this, that when a Trinitarian, I made the trinity a frequent subject of discussion with natives. On the contrary, I, like others, avoided it as much as possible; but when they brought it forward as an objection, or endeavoured to draw a parallelism on this ground, between their own system and ours, I was compelled to meet the attack. With the assistance of friends, a house has been rented, in which I preach every Sunday, to a small congregation of Europeans, country born, and natives who understand English. The principal of these last, is Rammohun Roy, of whom you have no doubt heard, and whose writings you perhaps have seen. One of his late publications will accompany this, together with a few copies of a sermon which I lately published. I have in view, to commence a periodical work, which will include both a selection from European and American Theological publications, as well as original communications from friends and supporters in this country. I shall be glad to receive from you, with a view to the former of these a list of the most approved and liberal works conducted periodically in the U. S. together with specimens; if these, can be conveniently procured. It will give me pleasure to receive from you, whatever may illustrate the actual state of religion amongst all classes and denominations, and particularly the progress of Unitarianism, and the diversity of sentiment which may exist among those who in common reject the doctrine of the trinity. . . . .

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'May I beg the favour of your accepting the accompanying pamphlets, and of your forwarding the rest to the gentlemen whose names they respectively bear with my sincere regard.

I am my dear sir, yours very truly,
WILLIAM ADAM.'

Calcutta, December 19, 1821.

Annual meeting of Ministers in Berry Street.—According to appointment, the meeting was opened at half past eight o'clock on the morning of Election day. Prayers were offered by the Rev. Samuel Willard, of Deerfield. The Rev. Dr. Ripley was chosen moderator, the Rev. H. Ware, jr. scribe.

The annual address on the given subject, was delivered by the Rev. Joseph Tuckerman.

The following addition was made to the rules of the meeting—No question relating to the private concerns of any minister, shall be discussed, until a vote has been taken without debate, whether the meeting will consider it or not.

Voted, that this meeting be known by the style of *the Ministerial Conference in Berry Street.*

Met again in the evening. The Rev. Messrs. Tuckerman, Pierce, and Walker, were appointed on the standing committee, for the ensuing year. Inquiry was made, agreeably to rule, concerning the state of religion in the land; and the meeting was addressed on this subject, by Mr. Goodwin, of Sandwich, Mr. Bates of Bristol, R. I. Mr. Walker, of Charlestown, and Dr. Ripley, of Concord.

A committee was appointed, to consider what methods may be adopted by this Conference for the more effectual extension of religious publications; to report next year.

The meeting was then adjourned, to the morning of Election day, 1823.

Unitarian Defendant.—We have seen the first number of a small publication bearing this title, issued at Charleston, S. C. and intended 'to be continued occasionally.' We learn from it, that the same method of ungenerous and slanderous attack is commencing in that place, which has been elsewhere prevalent, and that the Unitarians of the city, have been compelled to resort to public self defence. We cordially wish them success, and the divine blessing. Let them return decency for indecency, fairness for reviling, and argument for scurrility and defamation—and they may trust to see the gospel triumph against all the arts of mistaken and violent men. And if still assailed as emissaries of Satan, let them remember the words of their Lord—'if

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they have called the Master of the house Beelzebub, how much more those of his household!'

The Evangelical Missionary Society in Massachusetts held its semi-annual meeting in the first church in Dedham, on the fifth day of June; after transacting the usual business, at the house of the Rev. Mr. Lamson, an appropriate discourse was delivered by the Rev. Dr. Harris, of Dorchester, from 2 Corinthians, ix. 12. *For the administration of this service, not only supplieth the want of the Saints, but is abundant also, by many thanksgivings unto God.* The interest of the occasion was heightened by the presence of one who has been for many years a faithful servant of God in the employment of the society, and who communicated an account of the state and prospects of the people with whom he labours.

The following is a list of the donations, to the society, for the last six months.

October 1821.—By Icabod Tucker, Esq. of Salem, from a friend to the Society, in the Rev. Dr. Prince's Parish,	$50	
From P. O. Thacher, Esq. Collected at the annual meeting in Brattle Street,	83	72
From P. O. Thacher, Esq.	2	
By the Rev. Dr. Channing, from an unknown benefactor,	50	
From a Lady, in Dedham,		93
By Rev. Dr. Ripley, from Ladies cent Society,	7	64
Do. from Samuel Hoar, jr. Esq.	2	
Do. from Subscribers,	6	
By Rev. Dr. Harris, from Pupils in Mr. Mandell's School Dorchester,	4	56
January 1822.—By Rev. Mr. Lowell, from the Female Sewing Society,	13	75
May 14.—By Hon. L. Salstonstall, from the Ladies of the North Society in Salem,	47	
28.—By Rev. Dr. Prince, from the Ladies of his Society,	31	
By Rev. Dr. Porter, from a Lady,	10	
June 5.—By Dea. Baker, collected at the semi-annual meeting, in the Rev. Mr. Lamson's Society, in Dedham,	31	16
By Rev. Dr. Harris, collected in his Society, the first Parish, in Dorchester,	60	
	$ 399	76

We take the liberty of publishing the letter, which accompanied one of the above donations.

Salem, May 25th, 1822.

SIR.—I have the honor to enclose to you, as Treasurer of the Evangelical Missionary Society of Massachusetts, thirty-one dollars, in behalf of the Ladies of the Society of the first church in Salem. We hope to be able to transmit to you a like sum annually; as we have united ourselves together, under the conviction that your Society is founded on rational and just views of our

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religion, and of human nature, that by a more general diffusion of knowledge among the unenlightened of our own country, and by addressing them, agreeably to the spirit of our religion, in the simple forms of truth and sincerity, much good has already been done; but that much still remains to be accomplished. Wishing all success to the pious purposes of your institution.

I am Sir, &c. &c.

BENJAMIN GUILD, Esq. Boston.

Washington, June 12.

Agreeably to previous arrangements, and the public notice given of them, the *First Unitarian Church* of the City of Washington was opened and dedicated on Sunday last, the 9th inst. The dedication Sermon was preached in the forenoon, to a large audience, by the Rev. Robert Little, Minister of the Congregation, followed by a sermon in the afternoon, by the Rev. Mr. Eddows, of Philadelphia; both services were accompanied by the strongest and finest choir we have heard in this city. The opening of this church is interesting to our community generally, inasmuch as it adds a very handsome improvement to our city. The design of the edifice was furnished by Charles Bulfinch, Esq. Architect of the Capitol, and it is certainly highly creditable to his taste and judgment. The unfinished tower on the south end, we understand, is to be surmounted by a cupola and bell, and, when that shall be completed, we question whether there will be in the Union another building, uniting so much architectural elegance, within and without, with so little cost. The present minister of the Society, the Rev. Mr. Little, we understand, was recently Pastor of the Unitarian Church, at Gainsborough, Lincolnshire, England.

A NEW AND IMPORTANT PUBLICATION.—We have this moment received a copy of the following proposals, and hasten to lay them before our readers. It is an excellent design, and we hope will not fail to receive the extensive patronage it deserves.

Proposals for publishing by subscription, a collection of Essays and Disquisitions, by different Authors, on various important subjects in *Theology*, by JARED SPARKS.

It is well known to the theological student, and it can hardly have escaped the general inquirer, that some of the most valuable articles in Theology are in a great measure excluded from public use and benefit. In this country, they are rarely or never published; and abroad, they are obtained with difficulty. Some of them are embodied in voluminous works, and not printed in a separate form; while others, however highly they are estimated for their general excellence, rational views of theology, and just criti-

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cism, are not sufficiently adapted to prevailing sentiments of religion to induce booksellers to risk the expense of an edition.

Several theologians of the greatest piety and learning have been led by their inquiries to results, which have not accorded in all respects with the opinions of the multitude; and hence they have been proscribed by the popular voice, either as unsound in faith, or erroneous in their principles, because their faith and principles have not squared with the standard, which the majority have agreed to set up.

It has been thought, that a greater favour could not be conferred on the inquiring part of the community, nor a more essential service rendered to the cause of truth and rational piety, than to publish in numbers a series of selected articles in such a form that they may be conveniently circulated, and obtained at a moderate expense. Of this description is intended to be the work now proposed to the public. It will be the particular object of the Editor to select such articles, as have intrinsic merit, and are calculated to strengthen the faith of Christians in the divine origin and authority of their religion—to diffuse a critical knowledge of the Scriptures—to exhibit rational and consistent views of the Christian scheme—to inculcate principles of religious liberty and toleration—to encourage the exercise of piety and charity—and to secure obedience to the laws of Christ. And it will not be doubted, that writings of this character and tendency may be found in the works of such men as Sir Isaac Newton, Whitby, Emlyn, Clarke, Lardner, Chillingworth, Jeremy Taylor, Penn, Locke, Hoadly, Sykes, Price, Paley, Bishop Law, Blackburne, Priestley, Le Clerc, Farmer, Wakefield, Barbauld, Chandler, James Foster, Benson, Cogan, Watson, and many others eminent for their talents, learning, and virtues.

The character, which the work is expected to bear, may be understood from the following articles proposed among others to be published.

Whitby's Last Thoughts.
Sir Isaac Newton's Historical Account of two Corruptions of Scripture.
William Penn's Sandy Foundation Shaken.
Emlyn's Humble Inquiry.
Jeremy Taylor's Liberty of Prophesying.
Le Clerc on Inspiration.
Farmer on the Demoniacs of the New Testament.
Cogan's Letter to Wilberforce, on Hereditary Depravity.

Tracts and essays of much less dimensions, than the treatises here specified, may also be taken from larger works. It is not intended to preserve any particular arrangement in regard to the subjects of the articles. Each volume will contain an index, and such directions as will be necessary. A short biographical and explanatory notice will be prefixed to each piece, which seems to require any such aid to render it better understood; and a note may occasionally be added, where it is wanted for illustration. Nor in selecting will the peculiar theological sentiments of the writer be taken into consideration. It will be enough, that the article chosen has something to recommend it, either in the learning and ability with which it is written, the truths it contains, or the principles it inculcates.

Such are the outlines of the plan proposed, and it must be obvious to the friends of liberal inquiry, that a few volumes, containing articles of the above description judiciously collected, will be a most valuable acquisition to the library of every reader of theology.

CONDITIONS.

The work will be printed in a duodecimo form, on a new type and fine paper. Each volume will contain about 350 pages, and the price to subscribers will be *one dollar and twenty five cents.*

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A volume will consist of three or four numbers, each of which, as far as practicable, will be a single article.

A number will be published once in two or three months, according to its size, so as to make a volume in six or eight months.

Each number will be handsomely and strongly stitched in covers, and forwarded by mail, or otherwise, as may be directed.

Any subscriber can close his subscription at the end of a volume, by giving timely notice.

Any person becoming responsible for more than six copies shall receive them *for one dollar* a volume.

The work will be commenced as soon as a sufficient patronage is afforded to defray the expense.

Communications may be addressed, post paid, to the Editor in Baltimore.

OBITUARY.

Died in this City, Mrs. Sarah Lee, wife of John Lee, Esq. Mrs. Lee was born and educated in England; but came to this country with her husband, in the year 1800, and had resided here almost twenty two years. Strong, therefore, as was her attachment to the land of her nativity, and to the relatives and friends whom she had left there, and time did not impair its strength, she felt that here was her *home;* and by few, if by any, even of those born among us, were the most generous sympathies of home more widely exercised. Here she gave free indulgence to those strong affections, which are the life spring of friendship, and of the happiest intercourse; and here she gathered round her a circle of friends, by whom her name and her virtues will be fondly cherished, as long as virtue shall be an object of their love, and friendship shall continue to be a source of their happiness.

But we do not bring this lady to the notice of our readers, with a view of obtruding upon them the sorrows of those who best knew her, and who are most deeply affected by her loss. Our object is rather, if indeed we may, to *provoke to emulation* of her simple, and unaffected piety; and of her enlarged, ever active, and unwearied benevolence. Her benevolence was not merely a sentiment, it was strictly speaking, a habit. We do not say indeed that it was so peculiar, that as striking examples are not, and may not often be recorded. But, we think, that such an example should not be permitted to pass away unnoticed. We think, that such a benefactress of society, should receive the last tribute that can be paid—and it is the least that is due—a simple memorial of her virtues, which may possibly excite others to *go and do likewise.*

Before she came to this country, Mrs. Lee was a member of the church of Christ, under the care of the Rev. Dr. Priestley, in Birmingham; and through her life, true to the principle, that every one has an equal claim to the right of private judgment in religion, neither her affection, nor her kindness, was diverted from any one, by a difference of opinion Her aim was, *usefulness;* and she lived almost wholly for others. Her heart, and her hand, were always open to the wants of the miserable. Nor was this all. She was their *counsellor* and their *friend.* To hear of suffering that might be relieved, was at once to feel an impulse not to be resisted, to be herself the minister of that relief. There was no effort, within her capacity, which she was not ready to make, and no service, which she was not ready to perform, for any fellow creature in distress. We are not at liberty to

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recount examples of personal labour and sacrifice, in behalf of the poor and distressed, which we think could scarcely be read by the most indifferent, without strong emotions. But few have been mourned by more, whose wants they have supplied, or whose sorrows they have comforted; and among the last impressions to be effaced from the memory of those who best knew her, will be the expressions of sympathy and grief, in her last days and at her death from the number of poor who ceased not, with the strongest anxiety, to watch the progress of her disease; and who felt, in her departure, that they had lost one of their best earthly benefactors. This ruling affection of her heart was strong, even in death. A short time only before she expired, and while her friends about her, doubted whether she was conscious of what was passing around her, one of them incidentally mentioned a poor and suffering woman. The words instantly acted upon her with so much force, as to excite an effort to inquire concerning the sufferer. She would gladly have expended her last breath, in suggesting the means of doing good, which she was herself no longer able to accomplish.

Within the last thirty years, there has been an unexampled improvement of the female character. There has been too, as great improvement extended to society at large, by the just conceptions that have been obtained on the subject of benevolence; and by the means that have been devised, at once to check the progress of pauperism, to raise the character of the poor, and to make the communication of bounty, in every instance, subservient to the moral and religious improvement of those, who are the objects of it. In the plans for the accomplishment of these great ends, if females have not been the most, it is also certain that they have not been the least, important agents. Their care has indeed been given, principally, to those of their own sex. But the affluent and enlightened part of female society among us, under the influence of that divine charity, which warmed the heart of our gracious master, have extended their affections, their solicitude and exertions, to the instruction, and the temporal and eternal salvation of *the children of the poor*. Almost without money, the purest and most active charity has been indulged to an extent, which has relieved from an incalculable amount of distress; which has rescued many helpless children of the poor from moral ruin; which has raised many, from the most entire dependence, to a capacity of self-support; and greatly advanced the progress of mind, of virtue, and of happiness. This is a charity, in which the most important agents, because the most difficult to be obtained, are those who are willing *to act;* in which, not they who give from their abundant wealth are the best contributors, but they who are ready to give to the service *their strength*, and *their time*. In this comparatively small class of the benevolent, Mrs. Lee held a distinguished rank. Born of wealthy, and most respectable parents, and reared in all the ease and comfort which affluence can give, she seemed however to be as alive to the wants or sufferings of the poor, as if she had felt them all May the power of her example be as strongly felt; and the principles of the gospel of Christ, which alone can inspire it, be more assiduously cultivated!-- Reader, be admonished of thy end; and be awakened to consideration of the work, which God has given thee also to do. We can have no greater love of God, than we have of our fellow creatures; nor can our love of God, and of Christ, be otherwise so satisfactorily manifested and proved, nor so established and enlarged, as by an imitation of the benevolence of our Father, and our Saviour; by our faithful exertions for an amelioration of the sufferings, and an improvement of the condition, of all who are within the sphere of our influence.

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THE

CHRISTIAN DISCIPLE

AND

THEOLOGICAL REVIEW.

New Series.] JULY AND AUGUST, 1822. [No. 4. of Vol. IV.

Subscription for the year, $2, to be paid on the delivery of the Third Number.

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"*Speaking the truth in love.*"—St. Paul.

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1822.

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☞ Messrs. WELLS & LILLY, have been appointed Agents for publishing in Boston, and vicinity, a new periodical work, to be conducted in Philadelphia, by ROBERT WALSH, jun. Esq. and to be entitled, THE MUSEUM OF FOREIGN LITETATUTE AND SCIENCE.

The first number of this Journal will appear next month, and will be styled the July number. After which the publication will proceed with sufficient rapidity to complete six numbers, or one volume before the close of this year. The first number of the second volume will be published on the first of January next, and after that time a number will regularly appear on the first day of every month. It will form two volumes a year. The price six dollars, per annum, payable on delivery of the first number.

☞ A prospectus, detailing the plan of the work at large may be seen at WELLS & LILLY'S store; where such as wish to patronize this Journal are requested to send their names.

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A NEW NOVEL, by MISS PORTER. Entitled ROCHE BLANCHE, or THE HUNTER OF THE PYRENNEES.

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THE

CHRISTIAN DISCIPLE.

NEW SERIES—No. 22.

July and August, 1822.

THE GOSPEL A NEW CREATION.

The language in which the nature and effects of Christianity are frequently described in the New Testament, is not a little remarkable. The Apostles of Jesus knew well and felt deeply the high value of the dispensation, which they were sent forth to publish and defend; and they have accordingly spoken of it in terms proportioned to their conviction of its greatness and importance. They seem to seek industriously for words, that shall *fully* and worthily embody their conceptions of the worth of their religion. They dwell on this topic with the eloquence of sincerity, and levy contributions on strong metaphorical expressions. It is difficult for us, at the present day, to enter fully into what must have been the state of their minds. To us Christianity comes with none of the effects of novelty. We have grown up amidst its instructions and influences; and its holy light, like the air we breathe, has always surrounded us. We have not passed from another religion to this. It has ever been by our side, with the offer of its guidance, its solace, and support; and perhaps it is because we have never been without it, that we are not impressed, as we should be, with its beauty and excellence. But the case was far otherwise with the first disciples of the Saviour; and the peculiarity of their situation imparted its influence to the language which they used. It is in the spirit of the representations, which they were thus led to make, that Christianity is spoken of as a new creation. 'For,' says St. Paul, 'we are his workmanship, having been *created* through Christ Jesus unto good works.' In treating of the union of the Jews and Gentiles, Christ is said to have

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abolished the enmity, 'in order *to create*, in himself, of the two, one *new man*.' Again; 'to be renewed in the spirit of your mind and to put on the *new man*, which is *created* according to God in righteousness and true holiness.' 'For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but a *new creature*.' And 'if any man be in Christ, he is a new creature; (or more properly, "there is *a new creation*") old things are passed away, behold all things are become new.' Former errors, and imperfect views, and corrupt principles have passed away; the whole religious condition has undergone a change. The figure is one of the boldest and strongest, giving a deep impression of the happy effects of Christianity, a faithful picture of the great work wrought by him, who came forth from God.

Now, as these expressions have been wrested to the support of views, which they were never intended to countenance, and have been pressed into the service of what we deem a false theological system, it is important to bear it constantly in mind, that if we would see them in their proper light, we must interpret them, not according to the principles of any modern sect, or of visionary enthusiasts, but with a sober reference to the circumstances of the time, when these things were said or written. We may frame a meaning for these passages, and then call it the meaning of the sacred writer, forgetting meanwhile that it is nothing but our own invention. This method of interpretation has forced the Scriptures to patronise almost every opinion, and to utter the discordant sounds of Babel. It is finely observed by Jeremy Taylor, that 'men come to the understanding of the Scriptures with preconceptions and ideas of doctrines of their own; and then no wonder that the Scriptures look like pictures, wherein every man in the room believes that they look on him only, and that, wheresoever he stands, or how often soever he changes his position.' He, who reads the Bible, as if it were composed in modern times and under the circumstances of our own age, must always be liable to gross mistakes. We must never forget, that the sacred books, especially the epistles of the New Testament, bear upon every page the impress of the days, when Christianity was first ushered into the world; and without keeping this in view, we shall not have the same ideas and thoughts in our minds, as were in the minds of the sacred authors, when they wrote—the great point, to which it is the object of correct principles of interpretation to conduct us.

What then are the considerations, to which we must look, in order to understand and to justify St. Paul in describing Christianity with such emphatic strength, as to call it 'a new creation,' and

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to affirm, that in the case of those, who received it, old things had passed away, all things had become new?

In order to answer this question, we must go back in imagination for a moment, and glance at the time, when every thing with regard to religion was in a far different state, from that which it has assumed since Jesus Christ proclaimed to the world the glad tidings of great joy. No one can trace the history of the moral and religious concerns of the human race, in the spirit of sober, deep and unbiassed reflexion, without feeling at every step, as we come down the path of time, how much the world needs light from heaven, how comparatively poor and inefficient a being man is, with all his pride and all his powers, and how he totters and falls like an infant, if the hand of God be not extended to hold him up. Without undervaluing the efforts of unassisted reason, we must confess they were faltering and imperfect; and the best result of her investigations was but the hope of virtue or the conjecture of philosophy. It is not too much to affirm that the pagan world had scarcely an idea of One Supreme Being; for however their wise men might by continued meditation have caught some glimpses of light, have reached some worthy views on this subject, it is certain that these never penetrated to the body of the people, and even as far as they went, were fluctuating and without effect. All in a manner may be said to have been given up to the fantastic fooleries of superstition and the degrading homage of idolatry. Nature with them was divided into various departments, and a deity placed over each; winds and seas, rivers and groves had their several and distinct gods, and these gods had passions and weaknesses and propensities like the worst and most foolish of their worshippers. The service paid to these imaginary beings corresponded to the character and attributes with which they were supposed to be invested. Nothing like a pure and holy confidence, nothing like trust or hope, could be known to the worshippers of such beings. The mind felt the distressing want of a Being of spotless purity, in whom it might rest and to whom it might flee for refuge; and was cheered by no clear and refreshing conceptions of the character of God, and of the way to his favour and acceptance. With regard to a future life, their views were equally unsatisfactory and wavering. In some cases hope glimmered faintly, and threw a feeble light on the regions of futurity; but to the great body of the people they were certainly regions of utter darkness. There is in man a principle, that so makes him cling to existence, such a dread of sinking into nothingness, such an aspiration after a more improved state of being, than is to be found amidst the agitation and weariness

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of this world, that no wonder another world was imagined in futurity, and men sought to satisfy the natural cravings of the soul, by cherishing the anticipation of surviving, in some form, the wreck of death. But amidst the painful uncertainty of their imperfect views on this subject, what was there, on which man, with all his weakness and fears, could depend, as an anchor to the soul sure and stedfast? There was nothing to connect this life with a life to come, nothing that included the grand idea of accountability and recompence, nothing that taught them to regard death merely as a circumstance in their existence. It may easily be supposed that with such notions of religion, they had but a weak foundation, on which to build their morality; for though there is a redeeming spirit in man which, whatever may be his errors on other subjects, seems to preserve sacred, enough of the principles of virtue for many of the purposes of social intercourse, yet morality, without a deeper and stronger support, must be in a great degree inefficacious and superficial. It must have a healthy and vigorous root, or the leaves will wither and the fruit decay. And it cannot be denied, that in the morality of the heathen world, however sublime it may appear in the writings of some of their philosophers, there were wanting clear, simple, and definite rules of duty; and what is more, had these been supplied, there were wanting strong and powerful *sanctions* to enforce them. The consequence was, that the *public sense* of virtue was weak and blunted, and practices were allowed and even applauded, which can be regarded only with pity or disgust. Such was the imperfection and darkness of the pagan world with regard to three great and essential subjects: the being and character of God; the reality and nature of a future life; and the principles and sanctions of moral duty: topics on which, if on any, it is desirable the human mind should be guided and enlightened.

And with regard to the Jews, we shall find that to them something purer and better was scarcely less necessary, than to the heathens. Whatever of light and truth they had received on religious subjects, was communicated to them in a manner suited to that age and to the character of the people. It was originally adapted to the childhood of the human race. Their views were so low and imperfect, they were so engrossed by the objects of sense, that divine truth could be presented to them only by fragments and in a rude form, surrounded by pomp and ceremony, and bound in by ritual observances, and all the forms which could impress the minds of an ignorant people, unsusceptible of receiving directly higher and purer views. What light they enjoyed soon became darkened; the end of religion was

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lost in the means; the shadow was mistaken for the substance. The waters of Zion were gradually polluted by the impure streams, with which they were mingled. At the time of our Saviour, the law of Jehovah was interwoven with the artificial glosses and designing interpretations of cabalistical ingenuity, and had lost in a great degree its moral influence over the hearts of the people. The way was open for all the impositions of priestcraft, and all the corruptions of a good thing perverted. Thus were the Jews 'weary and heavy laden,' when Jesus appeared to invite them 'to come to him for rest.'

From this hasty view of the state of things before the coming of Christ, we pass to that brighter part of the picture presented by the Gospel. It is almost unnecessary to say, that in the place of all this darkness, Jesus brought light; that amidst this uncertainty and confusion he appeared to dispel doubt, and to give assurance; that where there was weakness and woe, he imparted strength and joy; and that the desert was made to rejoice and blossom as the rose. With regard to the character and perfections of God, Christianity has given the most elevating and consoling instructions. Our attention and worship are not distracted by an indefinite number of weak and idle deities, but our religion teaches us that God is one undivided mind pervading the universe. It is no partial, vengeful, or capricious being, that is brought to our view, but One, whose throne is supported by unfailing goodness, and overshadowed, like the mercy seat of the ark, with the wings of the cherubim of peace; whose government is one mighty plan for the good of his creatures, and who has arranged the whole universe to do the work of benevolence. This Being sustains towards us the character of a wise and kind father towards his children, and our highest good is the aim of all His dealings, and all His dispensations. We learn that we are the subjects of His moral government, placed here under the tuition of His providence; and we are taught not to despair nor suffer our confidence to be shaken, though like the timorous disciple we should be called to walk on troubled waters to meet our Lord.—Besides these views of the Almighty, Christianity has placed in the clearest light the all-important doctrine of a future state, and has raised it from an obscure conjecture to a moral certainty. On the surest and best evidence, indeed on the only evidence which can be entirely satisfactory, it has taught us that there is a life beyond the present, and to which the present is introductory; that the characters we form here shall have a radical influence on our condition hereafter; that earth points to heaven, and time is linked with eternity. We no longer look on life as the journey

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of a day, on the close of which the shades of thick darkness settle fearfully, but as the commencement of a path, which may ever grow brighter and rise higher, as the endless ages move on. Life has a distinct purpose, and is the school in which man is trained and disciplined for immortality.—In addition to this, the preceptive morality of the Gospel is most clear, pure, and simple. Christianity has given perfect rules of duty, provided the foundation of definite and comprehensive principles of action, accompanied by motives the highest and most commanding, and guarded by sanctions most powerfully impressive. It has given virtue a staff to lean upon, without which she might faint by the way. Finally, the Gospel has removed the cumbrous load of Jewish rites and ceremonies, and given us in their place a pure and spiritual religion, the simple directory of the word of truth.

This glance at the great truths of Christianity will serve to intimate the change, which it has introduced into the religion of the world, and to justify the Apostle in calling it a new creation. When we consider, that it has set in motion the springs of spiritual action and energy, that it has diffused new principles of moral life among mankind; that it has proclaimed and established truths of everlasting importance, and of incalculable influence, which before had either been unknown, or known but feebly and uncertainly; which mankind had either lost or disfigured; which had either never found an abode on earth, or had long been vanishing away under forms, and rites, and contrivances to please God without virtue; when we bring into view these considerations, are we not compelled to confess, that there is nothing exaggerated in the language of St. Paul, when he says, 'if any man be in Christ, there is a new creation: old things are passed away, behold all things are become new.' Yes, Christianity was in truth a *new moral creation;* and as at the first creation all was darkness, confusion, and chaos, till the spirit of God moved on the face of the waters, and this fair fabric of earth was framed; so in the moral world all was doubt, ignorance, and fear, till Jesus Christ came and spread light, and beauty, and joy, over the whole scene.

Such are the meaning and force of that class of Scriptural expressions now under consideration, and of other kindred expressions so common in the New Testament; and who does not acknowledge that they happily depict the great moral revolution, produced by the Gospel in the highest and most lasting interests of man?

But it may be said, that this is not the whole of the meaning of these passages; that they admit and require a more direct application to the spiritual condition of every one under the

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Gospel dispensation. And though this was undoubtedly the original import and bearing of these expressions, yet it is true, they are applicable in an important sense, to individuals at the present day. Christianity still effects a great and striking change on the hearts and lives of many. It is still true, that if any man be 'in Christ,' that is, under the influence of the true spirit of the Gospel, he is altogether a different being from what he would be, were he estranged from Christ. Who has not seen instances of the powerful and happy effects of Christianity, in the transformation of those, who were once stained with every sort of vice? It is true, our religion does not often work in a sudden and violent manner. Much the greater number of those, who manifest its spirit in their lives, have received its influences gradually and silently. It was instilled into their hearts in their earliest days by parents and instructers, and has constantly dwelt there. It has been continually operating upon motives, forming principles, controlling desires, bending the will, and giving a cast and character to actions and conduct; and all this it has done, and is doing, so habitually and regularly, that it is almost unperceived, while busy at its secret work. The seed is first sown: from this the plant gradually developes itself, which from day to day, and from year to year, strikes its roots deeper, and gains strength, and spreads its branches, till it can bear the buffetings of the storm. This is the most happy and useful operation which religion can have, without noise or passion, giving no ecstacy, but calm and constant joy. In persons, whom religion has thus influenced, no manifest change can be observed, and indeed there could be no striking change but for the worse.

But there are cases, in which the effects of Christianity on individuals, produce a very wide and marked difference between their past and present characters; they are made over again, as it were, and receive 'a new heart and a new spirit.' Suppose the case of one, who from early youth has been the slave of vice, and whose heart and mind have been formed and opened under the worst influences; who has grown up, surrounded by profligate and abandoned companions; from whom the fear of God and the sense of His presence are gone; who finds pleasure in the dark and downward path of vice, and has silenced conscience so often, that she at last scarcely speaks; and who has devoted himself to a diseased and raging appetite, for what is sensual and polluting. Now let this unhappy man, in some favourable moment, and by some powerful means, be awakened to a sense of his own character, and of the dreadful consequences, to which such a character will inevitably lead.

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Suppose an arrow from the quiver of divine truth to have reached his heart, and he becomes sensible that he is a wanderer from God and heaven. Christianity comes in and sets before him the high and holy requisitions of God's law, and tells him of the justice of the law-giver. She brings to his view the penalty which God has annexed to sin, and from which there is no dispensation. She touches the springs, which direct the energy of conscience, and this monitor within rises in her strength, and sets before him the record of his past life, stained and darkened with guilt of thought, word, and deed. But he is not left without help or hope. The same religion, which roused him to a sense of his situation, presents him with the remedy for sin. There is balm in Gilead for the wounded spirit, embittered with the consciousness of transgression, and anxious to know if pardon may be obtained. Christianity bids the penitent look up with blissful hope; for she tells him, that when the sorrowing prodigal returned, his father went out to meet him, and fell on his neck and kissed him. If his mind returns to these views, dwells, and meditates upon them, he will probably be subdued to a penitent learner at the feet of Jesus, with the humble question, 'Lord, what wilt thou have me to do?' The happy influences of Christianity begin to descend on his soul; he abandons his profligate companions, renounces his darling sins, and places himself under the high and holy discipline of the spirit of the Gospel. Now compare this man, in his present state, with what he was, and you may truly say, he is 'a new creature;' he has new motives, new hopes, new views, new feelings, and his thoughts, wishes, and inclinations are in a new world. He has passed through a moral change from an impure heart to a pure one, from a bad to a good life. Of him it may truly be said, that 'old things are passed away, and all things are become new.'

Observe the man, whose days are spent in the pursuit of those airy trifles, which amuse and employ the sons of pleasure, who passes life without an object, or with one that deserves not the name, who though he is not given to depravity, is absorbed in folly, and who suffers the faculties and the strength of the immortal mind to be dissipated in vain, or worse than vain, occupations. If one, who has thus sunk days and years, of which he can give no account, and weakened and degraded his soul, be arrested by the thought of better and purer things, if considerations of religion dwell long enough in his mind, to arouse him to the remembrance of what he has been, and the conviction of what he ought to be, if in short by whatever means he is excited to look at himself in that mirror, which the

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Gospel presents, and can retain the view long enough to make it efficacious, how marked will be the change produced by the spirit of Christianity! The religion of Jesus will teach him to lay aside all his follies and trifles, his vain or vicious pursuits, and live like a being destined for immortality. Life then acquires a serious and weighty purpose, even the purpose of preparation for an endless existence. He, who had been a child of pleasure, becomes a child of God; he employs himself with strenuous diligence in every exertion of moral duty, and goes forth to the events and trials of life, with a heart prepared and willing to be disciplined by the providence of God, and braced by the resources of faith and hope. His days are no longer wasted on airy, unsubstantial pursuits, but in imitation of our great model, are spent in doing good. He becomes sensible, that he has a great task to perform, and therefore he works while the day lasts, knowing that the night cometh, when no man can work. Now, when you consider, what a different being this man has become, how thoroughly the state of his affections, his hopes, his pursuits, the objects of his earnest interest, are altered, you must acknowledge that here is another instance of great moral change, in short of the 'new creation' effected by the Gospel.

But it is unnecessary to enumerate instances. Wherever are to be found the monuments of the reforming and purifying power of Christianity, wherever our religion has converted the sinner from the error of his ways, wherever it has sealed the lips of profaneness, called the intemperate to virtuous sobriety, turned the scoffer into the humble and devout worshipper, wherever it has brought men away from the follies and vanities of earth, and taught them to feel that they are made for eternity, and must act for eternity; wherever it has led sinners away from the false refuges of the world, and taught them to seek the 'building of God, the house not made with hands, eternal in the heavens;' in all such cases, the strong and emphatic expressions of St. Paul, which have been already quoted, may be applied without the fear of presenting an overcharged picture to the mind.

The preceding remarks are intended briefly to illustrate what is meant by the 'new creation,' effected by the Gospel of Christ. By many they will doubtless be considered as defective, because they do not suit the dimensions of their system. It is not wonderful, that those, who think themselves authorized to assume as a position, that man comes into the world totally depraved, and that before he can hope for heaven, his nature must be displaced and a new one induced, should apply the class of expressions, upon which we have dwelt, to the support of their peculiar views. In order to become a 'new creature,' in the

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Gospel sense, they deem it necessary for one to become in some very peculiar and striking manner, and perhaps by a special interposition, the receptacle of the influences of the Holy Spirit, a phrase, which is interpreted of course in conformity with the doctrinal views of those who use it. The reality of these influences, when properly explained, no Christian will be disposed to deny. But the features of the true Christian regeneration have, it is conceived, been described in the foregoing observations on the moral revolution produced by the spirit and principles of the Gospel. Unitarians have too easily suffered those, who are called orthodox, to appropriate to themselves *the good words* in religion, and have thus perhaps relinquished to the cause of error something at least of that attachment and reverence, which in many minds are connected with these words. The term *regeneration* is doubtless understood by the greater part of those, who use it currently, to signify in fact nothing else, than we should allow that it expresses truly and forcibly. Theological systems are too often built upon words, more than upon ideas; and those, who use certain phrases, are therefore supposed to belong to the sect with which those phrases have become technical. Regeneration does not mean, nor is it probably after all generally imagined to mean, the destruction of man's nature, but the destruction of his vices, not the taking away something with which he was born, and substituting something else in its place, but the removal of his sinful habits, and superinducing upon his moral powers and affections the true Christian spirit and character. It is not to be supposed, that the laws which regulate the operations of the human mind in other departments, are changed the moment it becomes the subject of religious influences. With regard to religion, as well as other objects, permanent taste, and feelings, and character are not to be suddenly acquired. There must be a patient and industrious use of means. Principles, and sentiments, and motives must be presented often and strongly, must be familiarised and brought home to the soul by frequent meditation and undistracted reflexion, before they can wind their way into the heart, so as to dwell there efficaciously, and send out their influences on the life and conduct. The achievement of the Christian character is not the result of a single effort. Heaven is not to be won by the agonies of a day, nor the happiness of eternity purchased by the emotions of an hour. Religion most surely is not a thing, which comes upon us at once, like a storm, and then passes off, leaving the mind that had been subject to it, in a state of weakness or passion. It must be seen in the whole course and aspect of life; and in just the same degree as it prepares us for

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heaven, it will make us better friends, better neighbours, and better members of society. That form of religion, which grows out of violent agitations, does but too often afford nutriment to the stern and unsparing passions; but 'the fruit of the spirit,' to use the beautiful language of Scripture, 'is love, joy, and peace.' It has been forcibly observed, that* 'the pestilent heat of fanaticism raises an inflammation and a tumour in the mind, whose symptoms are an obdurate rigour and impatience under the probe. The heaven-struck heart is affected like the purer metals, which easily soften and run speedily at the touch of the ethereal ray, but the fanatick spirit, self-heated by its own fiery nature, retains the property of its congenial earth, which grows harder and more intractable, as it burns.'

ON THE BEST MEANS TO BE EMPLOYED FOR THE SUPPRESSION OF INTEMPERANCE.

There seems to be an impression prevailing among many who have always manifested much zeal and interest in the promotion of the moral amendment and improvement of society, that the measures, which have been taken for lessening the vice of intemperance have proved abortive, that little or nothing has been effected by them, that habits of this kind, not only, have not been checked, but have even gone on increasing, and that the evil has proved itself to be one of those under which we are obliged to submit as inevitable, since we cannot find for it any sufficient remedy.

If things are so, the prospect is truly melancholy and discouraging. If indeed, all that the more intelligent and moral part of society can do, has proved entirely in vain, if the efforts which have been made, have failed even to check the onward progress of this vice, if nothing can be devised to reach the causes that have created, and still perpetuate this widely spreading malady; we may almost despair of any efforts to improve the moral condition of mankind. But we hope better things. Have the efforts which have been made, proved so entirely unavailing? Has all influence been exerted in vain? How is this known? How can it be known? The causes which induce to intemperance continue to operate, and therefore the vice should, from their natural operation, continue to increase, unless checked by some countervailing causes. Has it so gone on

* Warburton's Doctrine of Grace, B. 2. Ch. X.

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increasing? Has it continued to spread its infection more and more widely, with the rapidity it once did? If it has not; if, although not stayed, it has been retarded in its progress; if it shows even any tendency to become stationary, we are not wholly to despair. If the evil, though still progressing, has gone on in its progress more slowly than before our attempts to arrest it, we have a right to flatter ourselves that this is, in some measure, owing to our efforts, and even this is a success not to be despised for itself, and still more valuable as an earnest of future good.

Till we are certain that the prevalence of vice has reached its absolute minimum in the society to which we belong; till we are assured that there is in it the smallest quantity with which it is capable of existing; till every individual is as free from its contamination, as it is morally possible for him to make himself, or others to make him; we have no right to relax our efforts for its discouragement and abandonment. Well directed effort for the moral or religious improvement of our fellow beings is never entirely lost, little as we may ourselves be able to trace its direct operation. Like motion in the physical world, if it does not affect the object against which it is immediately directed, it expends itself somewhere else, and produces in some point or other, all the influence for which it is in its nature calculated.

It is not to be denied, that a survey of the present state of society, as it respects the prevalence of Intemperance, is calculated to give rise to the most gloomy and melancholy contemplations. It is a crime, low, base and debasing in itself, leading in its consequences to crimes of a still darker and more infamous character. Its first effect on the subject of it, is almost to cut him off from his claim to be considered as a rational and moral being; for it deprives him of the free use of his reason, and takes away his sense of responsibility for his actions, and almost of agency in them. Its remote consequences upon all who are connected with him by family, by affection, by friendship, are to bring shame, want, misery, and too often crime itself, to them also. The drunkard is a reproach and a dishonour to the human character. He resigns the chief attributes of his species. He gives himself up, a slave to a single appetite, and, devoured by an insane thirst, lives only for the gratification of one grovelling and brutish propensity.

It is not intended at present to make any new statements, or bring forward any new facts with relation to the extent and progress of the evil in question, as these are already sufficiently obvious and notorious. A more important subject is to inquire, whether every thing which can be done, has been done; whether

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what has been done, has been done in the best possible manner; whether it has been sufficiently practical, whether it has been enough aimed at the root of the matter; and whether some new course, may not be pointed out, some new measures devised.

In attempting to find a remedy for an evil, the first step is to investigate the causes which have produced it, and which continued it in existence. We conceive that there must be some *peculiar* causes among us, for the great and perhaps continued progress of intemperance, since it has increased more than in proportion to those other vices which attend the growing wealth and prosperity of a community, and forms a larger proportion of the whole quantity of the moral depravity of society in this country, than in any other. For whilst the general standard of virtue both public and private, the tone of moral and religious feeling are no where, perhaps, more elevated than in New-England, there is scarce any other country where the vice of Intemperance is more common among the lower classes of society.

The most important circumstance which has thus *peculiarly* disposed the people of this country to intemperance, is the remarkable facility with which spirituous liquors may be obtained by the labouring classes of society. This we conceive to be, the principal predisposing cause to the habit, and one which gives to the operation of other circumstances their force and effect.

Individuals engaged in active bodily exertions require drink of some sort, at shorter intervals than those engaged in more sedentary occupations; they will of course prefer that which unites the recommendations of cheapness, palatability, and power of giving a feeling of support and strength. On this account the American chooses spirit, for the same reason that the Frenchmen chooses his native wines—the Englishman his ale and beer—and not because he has any greater propensity to become intemperate. This, to be sure, is a very probable and almost necessary consequence to him who uses spirit, because the feeling of refreshment which it gives, is more powerful and decided at first, but far less permanent, and followed by a greater lassitude and debility, than that from wine or beer. There is therefore a greater temptation to repeat the draught. There is likewise a greater, indeed a very great temptation, to increase the quantity, since spirit, being merely a stimulus, follows the law of all stimuli of that class, and requires a constantly increasing dose to produce the same effect —whilst wine and beer, being in a very considerable degree nutritient, as well as stimulant, do not require to have their

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quantity increased, in order to produce the effects which are expected from them. Hence the disposition to intemperance is given to our population, *originally*, by the influence of external circumstances, and they are induced to it, by the nature of the cheapest drink in their power to obtain; whilst the inhabitants of the other countries alluded to, escape it from the very same cause—i. e. because the nature of their cheapest drink offers no inducement to offend by carrying the use of it to excess, since the quantity necessary to inebriation would excite, from its bulk, satiety and disgust.

In this way the individual who makes use of ardent spirits is gradually becoming intemperate before he is aware that there is within him any tendency to it. He gradually increases the number and quantity of his potations, and the physical habit is fairly formed, before the moral sense is awakened. It is frequently said that men rush into habits of intoxication with their eyes open. It is often not so. They are insensible of their danger. Strange as it may seem, it certainly is true, that many drunkards do not know that they are so, when it is visible to every one else. Like some insidious disease, it has undermined the constitution before we are aware of its existence, and then bids defiance to remedies.

Another way in which the facility of obtaining ardent spirits has extended the habit of drinking them to excess, is by the opportunity which it gives of indulging the young in their use, while engaged in labour, as well as those of adult age. At this period of life, as is obvious, they will be more liable to be drawn along from step to step, in the manner we have alluded to, than at a more mature period. They are less likely to be aware of the threatened evil and less able to resist it even if on their guard against it. Were spirits a costly article, they would only be distributed as a sort of luxury to the principal workmen, or at least to the adult, but being so cheap an indulgence, they are extended to boys as an incitement to, and a reward for cheerful and persevering labour. Thus though perhaps not drunkards when young, they have the seeds sown, whose natural and almost inevitable growth will at length make them such.

Another circumstance which contributes to strengthen and increase the habit of drinking, and to make those intemperate, who are as yet accustomed only to a moderate use of spirits while at their work, is the want of interesting occupation for leisure hours, particularly in the evening. The day's labour leaves them in a state of fatigue and lassitude which is the natural signal for sleep. The customs of society lead them to

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desire to resist it and this can only be done by the application of excitement to the mind or to the body. Their character, education and pursuits render that of the ordinary society or the conversation of people of their own class insufficient for this purpose; alone—it is tame and tasteless. They require some thing of a stronger nature to the mind, such as is afforded by gaming, or the intervention of some physical excitement, such as that of ardent spirits. Now this is a cause which would have little influence were it not for the extreme cheapness of the article in question.*

The first, and one of the most important objects, in directing our attention to the means of checking and suppressing intemperance is to diminish this facility. This may be done by any measures which shall increase the price of ardent spirits, and lessen the number of places at which they can be bought in small quantities. An increase of price can be produced only by the intervention of laws laying heavy taxes on imported, and a heavy excise on distilled liquors. Could the legislature of our country but summon up enough of independence, enough regard for the true happiness and the morality of their constituents, it would not be difficult by laws of this kind to give a decided and effectual check to habits of intemperance.

As it respects laws which make intemperance penal, although such a provision is perfectly just as intemperance is unquestionably a crime against society—yet their influence can only be of a limited extent from the difficulty of having them well executed. The principal difficulty is that the crime does not consist in any particular action, but in a series of actions, in a character. And although something might be done by punishing, as criminal, each individual act of drunkenness, and thus announce—as it were—the opinion which society entertains of the vice, the light in which it is viewed by the government of the country; yet this could not extend very far, since there are few whose habits carry them into open, gross and public exposure, and there is a large class who are very seldom actually intoxicated, who yet keep themselves constantly under the strong influence of spirit, who live as it were in a state of semi-inebriation, who are therefore not tangible by a law nor indeed perhaps by their own consciences.

*In countries where liquors are high, intemperance is comparatively rare, and in England, such is the price of them that drunkards in order to produce intoxication from the small quantity of liquor they can afford, are in the habit of adding a little nitric acid to their dram in order to give it a more stimulating quality, probably by the convérsion of part of the spirit into ether.

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It is important that the sense of society should be in some way strongly and decidedly expressed against this vice. It has been considered too lightly and as of too little consequence. And although it is undoubtedly a fact, that it has become disreputable among the better order of society, has become unfashionable and disgraceful, and of course less common, yet among the lower and labouring classes this is not the case, little account is made of it, and it is thought, and spoken of as a light and venial offence.

An effectual method of rousing the public to some attention to this subject is by making and presenting to them strong representations of the great political evil which intemperance inflicts upon the community, of the immense burden which it really though insensibly imposes upon society, of the prodigious tax which it actually levies. Nothing is more true than that our poor laws, and our institutions for the relief of the miseries of poverty, are in fact so many ways of levying a tax upon the country for the support of intemperance, they operate as premiums upon this vice, and it is not too much to say that were it once banished, three quarters of the poverty of the community would be banished with it, and therefore three quarters of what is now expended in its relief virtually saved. Now this is a point upon which men can be made to see and feel. Let them be convinced that paupers are made by the cheapness of ardent spirits, and they would soon be willing to submit to laws, and encourage their enactment which should lessen this cheapness, and make indulgence in intemperance a more difficult matter than it now is.

The measures which have been adopted to exert a moral influence in the suppression of intemperance, seem to have been too much directed towards those who are already intemperate, instead of the large class of those who are standing on the brink of the danger and are about becoming its victims. It is seldom, very seldom indeed that an intemperate man is reclaimed. It is only by the strong effort of a strong mind, under the influence of religious principle, that this can ever be effected. All the powers of persuasion and argument are spent upon him in vain. He is deaf alike to the voice of reason, of interest, of character, of religion, and no motives, whether founded upon a consideration of his temporal or eternal condition have power to move. Our efforts should be directed towards those, in whom exists rather a propensity to the habit than the habit itself. To all, in fact, who are accustomed to the regular use of ardent spirits, even if it be done with temperance and moderation, for all such are in danger either in themselves, or those whom their

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example and practice may influence. The father may be moderate, but if the son when a boy is allowed to indulge even to that moderate extent, how shall he be sure that when a man he will not exceed it—is it not even probable that he will?

No man uses ardent spirit to support him in his daily labour with the expectation that he will be thereby induced to become intemperate. There are few who would not, and could not refrain from it, from the very first, if they were convinced that this would be the consequence. Over the intermediate steps they pass blindly, they are only made sensible when past recovery. Intemperance actually formed, should then only be held up as the beacon to avoid, as the horrid consummation of unlimited indulgence. The voice of admonition should be raised—the warning finger pointed, at the first steps which are taken. In short, where there exists such a facility of attaining the means of indulgence, it seems that no middle course can be successful. We must teach, not alone that the intemperate use of ardent spirits is to be avoided, but that their use even in moderation is dangerous, and pernicious. Our grand object should be a thorough one—to discourage and destroy their use in any shape or for any pretence. Let us endeavour to prevent drinking at all, not merely drinking to excess. There are no doubt many who are in no danger from a moderate indulgence; but there are too many others who cannot be moderate, to whom to taste is death; and for the sake of the weaker brother we must endeavour to make the influence universal, that he may not suffer by the example of the stronger.

Nothing indeed can be more clearly proved than that *any use* of ardent spirits is not only unnecessary, but even pernicious. Not that a moderate indulgence, even habitually, is always followed by bad effects, but that so far as they have any effect, it is a bad one. Few men will go through life in such a use of them, who will not be worse in bodily health at fifty or sixty years of age, than if they had entirely avoided them, and few who will not bear in their constitutions and in their diseases, marks of the kind of influence which they have exerted. The only way in which they can possibly have, in their use, a beneficial effect, is when employed as medicines, and it is to be recollected, that by using them freely when in health, we destroy the susceptibility to their stimulus upon which depends their efficacy as medicines. It is as if opium were daily used to procure prolonged and more quiet slumbers than the natural, thereby, rendering the system unfit to be influenced by it as a medicine in sickness.

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The impression is to be sure very strong among men who labour hard, and indeed among many who adopt their opinion on the subject, merely because it is the current opinion—that ardent spirits are absolutely necessary to those who have violent bodily exertions to make. They believe that they support the strength and the spirits, that they render them capable of going through with a greater quantity of labour, and of doing it with less fatigue and exhaustion. We believe, as it has been before expressed, that this opinion is totally without foundation. It has been proved to satisfaction, that men who abstain entirely from the use of spirit will labour as long, as cheerfully, with as much strength, and as little subsequent exhaustion, as those who use it. Indeed, it is probable, from what facts are known on this subject, that the advantages of entire abstinence might be stated in still stronger language. During hard labour there is no doubt that men require some refreshment. Muscular exertion of all kinds expends the vital powers, and more particularly the fluids of the system, and therefore creates a demand for more frequent supplies of food and a more copious administration of drink, than under ordinary circumstances. It is not to be denied that at the periods when labourers usually have recourse to ardent spirits, some refreshment is necessary, and that they effect the purpose of immediate excitement far better than anything else. But from what evidence we have been able to collect, we believe that by occasional supplies of very light food, and the frequent drinking of some mild weak and unstimulating beverage, the strength and spirits will be better supported on the whole, the ability to labour hard be greater, and the subsequent fatigue and exhaustion less than when ardent spirits are employed. Men will deceive themselves and attempt to deceive others by asserting the undoubted fact, that if they, by way of trial, leave off the habit of using spirit during their work, they feel bad consequences from it, are more overcome by their labour, and less able to go through with their accustomed task. It is hardly necessary to say that this is no objection to the opinions we have advanced. Those who have been accustomed to a strong stimulus at a particular time, feel very sensibly at first the want of that stimulus, are depressed and disheartened by it. This however is a feeling that leaves them with time, and though affording a very good argument against forming the habit at all, is none against leaving it off.

If any thing is to be done to diminish or to banish the vice of Intemperance, it is conceived that no attempt is likely to be successful which has not at least some regard to the principles which we have alluded to in the course of these remarks.

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Any system to be effectual must be thorough, and begin from the very foundation. And in this view something may perhaps be done;

1. By diminishing, if possible the facility with which the means of indulging in intemperance can be obtained.

2. By producing in all classes of society an abhorrence of the crime, and a public and decided expression of that abhorrence.

3. By directing our efforts more particularly to the young; impressing them strongly with an opinion of the horrid character of the vice, the insidious nature of its approaches, and the danger arising to them from even a moderate indulgence in spirituous liquors.

4. By producing in all a thorough conviction of the utter uselessness of any recourse to ardent spirits, as a refreshment during labour, and endeavouring in consequence to banish the use of them entirely from civilized society and introducing other mild and innocent substitutes for the use of the labouring classes.

5. By circulating judicious and striking addresses among the labouring poor, containing strong statements of the evil consequences of intemperance to society and to themselves, of its effect on the respectability of their character, its influence on the character of their children, its necessary tendency to poverty, disease and early death; warning them against the insidious nature of its approaches in themselves, and of the terrible remote consequences which their injudicious indulgence may have upon their children; making estimates to show them how great a saving may be made, by relinquishing the habit of drinking entirely (which is the only safe, and effectual method) how much may be laid up and left to accumulate, or at least how many solid and substantial comforts may be added to their lot, by appropriating to a different use the money now spent in procuring ardent spirits.

6. By attempting to produce a concert among all who are in the habit of employing large numbers of labourers—in manufactories, or farms—in large towns, or at sea, for the purpose of exciting a powerful influence upon those whom they employ, by giving the preference to those, who will abstain from liquors, offering them the value of what they would drink, in money, instructing them how to appropriate their savings from this source, and in general by precept and example discouraging any use of ardent spirits whatever.

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FOR THE CHRISTIAN DISCIPLE.

VIEWS OF CALVINISM.

[By Professor Norton.]

I regret that the following statements appear, at first view, to have so much of a merely personal bearing. But I think it will be perceived that this is more in appearance, than in reality. A charge of intentional misrepresentation of the doctrines of Calvinism, made against me in the Christian Spectator, a periodical work, published at New Haven, has led me to do what I have long thought might be useful. I have in consequence made a collection of quotations from Calvinistic writers of the first authority, for the purpose of showing what Calvinism really is. An article of this sort, it seems to me, may be useful, because there are, without doubt, many who retain an attachment to the name, who, if they fully understood the subject, would regard the system itself with horror; and because many of the pretended defenders of the system among us have been very ready to disclaim its real doctrines, when fairly stated, and to complain without any reason, that these doctrines have been misrepresented by their opponents. I shall first give the passage in the Spectator, which has afforded occasion for the present controversy; then the copy of a letter, which I addressed in consequence to the Editor of that work; next the notice of this letter, which appeared in the last number of the Spectator (for August,) and finally some remarks of mine upon this notice.

Extract from a Review of Erskine on the Internal Evidence of Revealed Religion, and of 'Thoughts on True and False Religion,' published in the Christian Spectator, for May and June 1822, pp. 301, 303.

'If we have reason to complain of the course of argumentation proposed by Mr. N. we have much more reason to disapprove of the *manner* and the *spirit* in which he has pursued it. But here it is proper that we should let our readers judge for themselves.

"True religion is an inestimable blessing, because it teaches that God is the everlasting Friend and Father of his creatures; a God of infinite goodness. But what shall we say of a religion, which teaches that he has formed men, so that they are by nature wholly inclined to all moral evil; that he has determined in consequence to inflict upon the greater part of our race the most terrible punishments; and that unless he has seen fit to place us among the small number of those whom he has chosen out of the common ruin, he will be our eternal enemy and infinite tormentor; that having hated us from our

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birth, he will continue to exercise upon us forever his unrelenting and omnipotent hatred. Whatever may be the worth of true religion, it surely does not follow, that this system of blasphemy must be also of great value, and very beneficial in its effects. Yet he must be a very ignorant, or a very bold man, who will affirm, that the doctrines last stated, have not been taught, and very extensively too, as fundamental doctrines of Christianity."—p. 7.

That no one of his readers may be in doubt for whom this distorted caricature was intended, the author has been careful to place the name of the object at the bottom of the picture. On the next page he writes:—

"When you are satisfied in regard to its faith, you may then examine the scheme of doctrines developed in the Institutes of Calvin, or rather the same scheme, as it appears perfected in the works of the Westminster Assembly. If any one wholly unacquainted with our religion were told that this was Christianity; and that the system taught in these books, was to be found in another collection of books, called the New Testament, I believe his surprise would be uncontrollable and unimaginable, when he came to read the New Testament itself, and to understand what is actually taught there."—p. 8.

Our readers, we are sensible, must be shocked at the spirit which is manifested in these extracts;—especially as it is so diverse from the calm, holy, heavenly spirit which breathes in the passages before quoted from the 'Remarks on the Internal Evidence for the Truth of Revealed Religion.' The author of that treatise, seems to have imbibed the spirit of his Divine Master. His soul is purified and elevated by his views of revealed truth, and he gives his readers a sympathetic and delightful sense of the same serenity and elevation of soul. We seem to ascend to an elevated region, where we enjoy delightful and glorious prospects, and breathe a pure and refreshing air,—far removed from the earth-born feelings and party spirit of angry controversy. From this elevation, it is painful to descend to the level of an author, who can give such a representation as we have just quoted of the sentiments of those whom he opposes, and then brand what he declares to be their opinions, as a "system of blasphemy." Even common candour and civility should have restrained him, from first distorting, and then stigmatizing as *blasphemy*,—doctrines which have been received by a very large proportion of those, who, in every age, have been considered the most intelligent and devout christians, and by not a few who are acknowledged to have been at once the ornaments, and the benefactors of their species, and which were prized by our own learned and pious ancestors, as an inestimable treasure, for which—that they might enjoy it in peace, and deliver it to their posterity—they cheerfully sacrificed all earthly comforts in the settlement of this

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country,—doctrines which were not lightly adopted, nor received on the strength of abstract reasonings, but as the result of patient, anxious, and prayerful examination of God's word,—doctrines finally, whose benign and holy influence has been evinced, not merely in a few individuals of distinguished intelligence and piety, but in whole communities, who have received them as the truth of God. So harsh an attack on such a system of doctrines, must have been the result of violent hostility. If any Calvinist,—if even an anonymous pamphleteer, in defending Calvinism, should thus violently attack Unitarianism, as "a system of blasphemy," would not the mouths of the whole party be opened with accusations of 'bigotry,' 'intolerance,' want of 'candour,' of 'liberality,' of 'charity?' And is such conduct, we ask, less reprehensible, because it is one of themselves who is guilty of it? Surely, the severity of reproof, which would be deserved by any religious controversialist, who should attempt in this manner to excite a prejudice against the doctrines which he attacks, might be expected to fall with double weight upon one, the inconsistency of whose conduct with his boasted professions, doubly provokes rebuke.

But the spirit of the preceding extracts, and of other passages in this pamphlet, is less painful than the representation contained in them, of doctrines, which the author says, have been "very extensively taught—as fundamental doctrines of Christianity." Did not the author know, when he penned this passage, that "this system of blasphemy" never was taught, or professed 'extensively, as fundamental doctrines of Christianity?'—that there never was a sect, or body of men, denominated Christian, who would not reject it as false and injurious, if presented to them as their creed?—that there never was an individual author, of any celebrity or influence, who ever taught, or undertook to defend such doctrines? This, at least, he must have known, that neither 'the Institutes of Calvin,' nor 'the works of the Westminster Assembly,' nor any of the protestant Confessions of Faith, and, least of all, the confessions of those to whom he intended it should be applied, contain doctrines which are fairly represented by any clause of the foregoing extract. How are we then astonished, when to this injurious representation, the author has the effrontery to add—'he must be a very ignorant, or a very bold man, who will affirm that the doctrines last stated, have not been taught, and very extensively too, as fundamental doctrines of Christianity.' The *boldness*, or the *ignorance* plainly belongs to the man, who could bring such a charge against an extensive class of the Christian community—a charge which cannot be substantiated by fair quotations from any standard author, or any pub-

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lic confession of faith. Even Toplady, who cannot be considered as the organ or representative of any body of Christians, and whose work seems recently to have disturbed the mind of Mr. Norton,—though he expresses himself, often with carelessness and inaccuracy, and almost always with too much warmth,—would still have rejected such a representation of his sentiments, with an indignation, similar to that with which he repelled a like representation of his antagonist Wesley. We are often compelled to complain, that the opponents of Calvinism, never fairly attack its doctrines, as they are stated by Calvin himself, or exhibited in the creeds of the churches, or the writings of the authors which bear his name. We are sometimes disposed to wonder,—if this system of doctrines be really so absurd, and dangerous, and 'blasphemous' too, as is represented,—why it cannot be shown to be so, without resorting to misrepresentation,—and why those who undertake to expose its enormities, are not content sometimes to hold it up, just as it is actually professed and believed. But in the present instance, there is no room for such wonder. The representation is but too evidently made with deliberation and care, and is skilfully adapted to produce the effect intended. It is in no degree the result of mistake. The spirit which dictated the passage, we are pained to say, is the obvious and sufficient cause of the representation it contains.'

Such is the attack which has been made upon me in the Spectator. I now proceed to give an exact copy of the letter which I addressed to the editor. A few notes have been added, containing additional authorities and illustrations, which are included in brackets.

Cambridge, July 8th, 1822.

TO THE EDITOR OF THE CHRISTIAN SPECTATOR.

SIR,

A few days since, I took up in the Boston Athenæum, a number of the Christian Spectator, containing the continuation of a review of a tract written by me, entitled Thoughts on True and False Religion. In turning over the leaves of this review, my eye was caught by a charge against me, made in very coarse language, of having wilfully and knowingly misstated the doctrines of Calvinism. I have not at present the number of the Spectator by me, nor if I had, should I think it necessary to quote the passage, of which I have fairly stated the purport and character. It stands according to a note which I have made on pages 301–303.

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A charge of this sort, you may perhaps know, is not esteemed a light matter by men of correct feelings; nor is it ever made by such, in the most guarded terms, upon light or insufficient grounds. That in this particular instance, it is one not likely to affect my character or my peace, and that I am not absolutely required by justice to myself to take notice of it, are circumstances which do not lessen the offence of the reviewer. They show only that his ability to injure is not so strong as his inclination. I have, however, thought proper to take notice of it; and it being directed against my moral character, I have a claim of right and justice to be heard in reply to it in the publication in which it was made. I therefore request you to insert this communication in the next number of the Spectator. That I may not be misunderstood, I will state explicitly, that I expect the whole of this letter to be inserted without alteration or omission.

The passage referred to by the reviewer, as a gross misstatement of the doctrines of Calvinism, is the following:

"True religion is an inestimable blessing, because it teaches, that God is the everlasting Friend and Father of his creatures; a God of infinite goodness. But what shall we say of a religion which teaches, that he has formed men, so that they are by nature wholly inclined to all moral evil; that he has determined in consequence to inflict upon the greater part of our race the most terrible punishments; and that unless he has seen fit to place us among the small number of those chosen out of the common ruin, he will be our eternal enemy and infinite tormentor, that having hated us from our birth, he will continue to exercise upon us forever his unrelenting and omnipotent hatred. Whatever may be the worth of true religion, it surely does not follow, that this system of blasphemy must be also of great value, and very beneficial in its effects. Yet he must be a very ignorant or a very bold man, who will affirm, that the doctrines last stated, have not been taught, and very extensively too, as fundamental doctrines of Christianity."

The reviewer, it may be observed in the first place, does not attempt to show in what respects the doctrines of Calvinism are here misstated. He specifies no error. It shall be my business to shew that there is none. I have not in the passage quoted asserted that the doctrines in question are doctrines of Calvinism. I do now assert it; and in proving the truth of this assertion, shall prove the truth of what I have said, concerning the extent to which these doctrines have prevailed. In order to prevent all quibbling about the word, I wish it to be understood, that when I say these are doctrines of Calvinism, I mean that they either make a part of the system, or are obviously and inti-

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mately connected with it, and have been avowed and defended as such, by Calvinistic writers of the highest authority with their own body.

The propositions contained in the passage which has been quoted, are the following.

1. God has formed men.

2. They are so formed, or in other words, God has so formed them, that they are by nature wholly inclined to all moral evil.

3. That in consequence of this nature, God inflicts, upon those who remain as they were thus formed to be, the most terrible punishments; that he will be their eternal enemy and infinite tormentor; that having hated them from their birth, he will continue to exercise upon them forever his unrelenting and omnipotent hatred.

4. That he has chosen some to be saved out of the common ruin.

5. That the number of these is comparatively small.

If I had not been in some degree acquainted with theological controversy, and especially with theological controversy, as it has been of late carried on by some writers in our own country, I might have felt surprise, that any one should have confidence to deny that these are doctrines of Calvinism. If any reply should be attempted to this communication, I expect it to be stated explicitly, which of them it is pretended is not. In the mean time, I shall show that they are all doctrines of Calvinism. In doing this, I shall use but few authorities. Those however will be of the highest character. I might, if the case required it, produce an indefinite number of others.

With regard to the first proposition, that God has formed men, or that God is our Creator; that whatever we are when we come into existence, he forms us such as we are, I trust there will be no dispute. I suppose no one will deny it to be a doctrine of Calvinism, that God is the Creator of men.

The second proposition is; that when formed or created by God, men are so formed, that they are wholly inclined to all moral evil.

So says the Westminster Assembly's Larger Catechism.

'The Fall brought mankind into an estate of sin and misery' ***** 'The sinfulness of that estate whereinto men fell, consists in the guilt of Adam's first sin, the want of that righteousness, wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite to all that is spiritually good, and wholly inclined to all evil, and that

continually, which is commonly called Original Sin, and from which do proceed all actual transgressions.

So says the Westminster Assembly's Confession. (Ch. IX.)

'Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto.'

It is evident that in these passages, is described the present state of men, as they come into the world from the hands of their Creator. The language is stronger than that which I have used. Nobody, I suppose, can be weak enough to imagine that the circumstance, that the fall of Adam is here assigned as the cause, why men are in this state, affects the correctness of my account of the state itself as here described.

I add a few more passages. The following is from Calvin's Short Formula of a Confession of Faith.

I confess that in original sin are comprehended blindness of mind, and perversity of heart; so that we are entirely despoiled and destitute of every thing connected with eternal life; so that even our very natural faculties are all depraved and contaminated. Whence it is that we are moved from within by no thought to do well. Wherefore I detest those who ascribe to us any freedom of will, by which we may prepare ourselves to receive the grace of God; or by which we may of ourselves cooperate with the Holy Spirit, which may be given us.'*

The next passage is from President Edwards.

'I now proceed to say; that mankind are all naturally in such a state, as is attended without fail with this consequence or issue, that they universally run themselves into that, which is, in effect, their own utter perdition, as being finally accursed by God, and the subjects of his remediless wrath through sin.'†

It is, I conceive, unnecessary to quote a larger number of passages to the present point.‡ The next proposition which I am to prove a doctrine of Calvinism is this:

* Confiteor originis peccato. &c. Calvini Tractatus Theologici. p. 99. [The words which immediately precede the passage quoted in the text, are the following: 'We are every one of us born infected with original sin, and from our mother's womb are under the curse of God, and a sentence of damnation—*ab ipso matris utero a Deo maledicti ac damnati*—and this not on account of another's sin only, but on account of the wickedness, which is within us even when it does not show itself.']

† Edwards on Original Sin. Ch. I. Sect. I. Works, Vol. 6. p. 137.

‡ [I will however add a few more passages from the full storehouse of Edwards.

'If by flesh and spirit, when spoken of in the New Testament, and opposed to each other in discourses on the necessary qualifications of religion,

That in consequence of the nature which has been described as common to all men, God inflicts upon those who retain the nature with which he formed them, the most terrible punishments, that he will be their eternal enemy and infinite tormentor, that having hated them from their birth, he will continue to exercise upon them forever his unrelenting and omnipotent hatred.

The expressions are sufficiently shocking. They are not quite so much so, however, as those which may be found in Calvinistic writers of the best repute. With regard to the doctrine itself, let us hear the testimony of the Westminster Divines, as given in their Larger Catechism:

'The fall brought upon mankind the loss of communion with God, his displeasure and curse, so as we are by nature children of wrath, bond slaves of Satan, and justly liable to all punishments in this world, and that which is to come.

'The punishments of sin in this world are either inward, as blindness of mind, a reprobate sense, strong delusions, hardness of heart, horror of conscience, and vile affections; or outward, as the curse of God upon the creatures for our sakes, and

we are to understand what has been now supposed, it will not only follow that men are by nature corrupt, but wholly corrupt, without any good thing. If by flesh is meant man's nature, as he receives it in his first birth, then *therein dwelleth no good thing*; as appears by Rom. vii. 18. It is wholly opposite to God and to subjection to his law; as appears by Rom. viii. 7, 8. It is directly contrary to true holiness, and wholly opposes it, and holiness is opposite to that; as appears by Gal. v. 17. So long as men are in their natural state, they not only have no good thing, but it is impossible that they should have or do any good thing.' *On Original Sin.* Works, vol. vi. p. 322.

'So that on the whole, there is sufficient reason to understand the apostle, when he speaks of the *natural* man in that I Cor ii. 14. as meaning man in his native corrupt state. And his words represent him as totally corrupt, wholly a stranger and enemy to true virtue or holiness, and things appertaining to it, which it appears are commonly intended in the New Testament by things *spiritual*, and are doubtless here meant by *things of the Spirit of God.* These words also represent that it is impossible man should be otherwise while in his natural state' *Ibid.* p. 324.

'If the scriptures represent all mankind as wicked in their first state, before they are made partakers of the benefits of Christ's redemption, then they are wicked by nature; for doubtless men's first state is their native state, or the state they come into the world in. But the scriptures do thus represent all mankind.' *Ibid.* p. 325.

'If it be so with all mankind, that as soon as ever they are capable of reflecting and knowing their own moral state, they find themselves wicked, this proves that they are wicked by nature; either born wicked, or born with an infallible disposition to be wicked as soon as possible, if there be any difference between these, and either of them will prove men to be born exceedingly depraved.' *Ibid.* pp. 325, 326.]

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all other evils that befall us in our bodies, names, estates, relations and employments, together with death itself.

'The punishments of sin in the world to come are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in Hell-fire forever.'

To all these punishments, it is to be observed, we are justly liable for what we are by nature.

In the second book of his Institutes, Ch. II. § 8. Calvin defines original sin to be 'the hereditary depravity and corruption of our nature, extending to every part of the mind, which, in the first place, makes us justly liable to the wrath of God; (quæ primum facit reos iræ Dei;) and next produces those works in us, which the Scripture calls the works of the flesh.'

Whether Calvin was likely to shrink from the doctrine which I have stated, as too horrible to make a part of his system, may be judged from the following passage; (Instit. III. 24. § 12.) where he is treating of predestination.

'With regard to those whom God created for contumely in life and for eternal death, that they might be vessels of his wrath, and examples of his severity; he, in order that they may come to their appointed end, at one time, deprives them of the power of hearing his word, and at another, blinds and stupifies them the more by its preaching.'*

* [Respecting the natural state of man, I will add the following passages from Calvin.

'By nature, we are heirs of eternal damnation, because all the human race was cursed in Adam.' *Adversus Franciscanum. Tractatus Theologici*, p. 403.

'We do not say, that any new nature was transmitted to us by Adam, but that God by a just judgment pronounced a curse upon us in Adam, and determined that we on account of his sin, should be born in a state of corruption —*Novam ergo naturam ab Adamo traditam esse non dicimus, sed Deum justo judicio nobis in ipso maledixisse, ac voluisse nos, ob illius peccatum, corruptos nasci.*' *Ibid.* p. 405.

'I acknowledge this to be my doctrine, that not merely by the permission of God, but by his secret counsel, Adam fell, and by his fall drew all his posterity into eternal ruin.' ********* 'One fell, and all were brought under punishment; nor this alone; through the sin of one all receive contagion, and are born corrupted, and infected with a deadly taint. What, my good censor, do you say to this? Will you charge God with cruelty, because he cast down all his offspring to destruction through the fall of one man? For though Adam ruined himself and his descendants, yet we must ascribe the corruption, and the state of guilt, in man, to the secret judgment of God; for the sin of one man would have been nothing to us, if the heavenly judge had not condemned us to eternal destruction.' *Respon. ad. calumnias nebulonis. Tractt. Theol.* p 634.

'If any one attack us with such an inquiry as this, why God has from the beginning predestinated some men to death, who not yet being brought

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It cannot be denied that it is a doctrine of Calvinism, that God by his absolute decrees determines the character and condition of men, both in this life and the next. He has determined, according to this system, from all eternity, that the reprobate should retain the nature with which they were born; that they should in consequence be sinners, and should in consequence be the eternal objects of his vengeance. He may be said therefore to have hated them, not merely from their birth, but before their birth,—from eternity. I have said, that it cannot be denied, that what I have stated is a doctrine of Calvinism. I ought to correct myself. It may be denied by some anonymous scribbler without truth and without shame.*

into existence, could not deserve the sentence of death, we, by way of answer, will ask them in return, what they suppose God owes to man, if he chooses to judge him conformably to man's own nature. As we are all corrupted by sin, we must necessarily be odious to God, and that not from tyrannical cruelty, but according to the most equitable rules of justice. If all whom God predestinates to death, are in their natural condition liable to the sentence of death; of what injustice, I pray, do they complain toward themselves? Let all the sons of Adam come forward; let them contend and dispute with their creator, because by his eternal providence, they were, before their birth, adjudged to endless misery. What murmur will they be able to raise against this vindication, when God on the other hand shall call them to a review of themselves. If they are all taken from a corrupt mass, it is no wonder, if they all lie under a sentence of damnation. Let them not therefore accuse God of injustice, if by his eternal decree, they are destined to death, to which they feel themselves led on by their own nature, of itself, whether they will or not – ad quam [mortem] a sua ipsorum natura sponte se perduci, velint nolint, ipsi sentiunt.' *Institut.* lib. iii. c. xxiii. § 3.

The following is the account of original sin, given by the famous Synod of Dort.

'All men are conceived in sin, and born children of wrath, without ability for any good tending to salvation, inclined to evil, dead in sins, and slaves of sin; and without the regenerating grace of the Holy Spirit, have neither will nor power to return to God, to correct their depraved nature, or to dispose themselves to its correction.'

Acta Synodi Dordrechtanæ (fol. A.D. 1620) Pars. i. p. 256.

The following is the account in the Confession of the Belgic Churches, exhibited before that Council

We believe that by the disobedience of Adam, Original Sin was diffused through the whole race of man; which is the corruption of the whole nature and an hereditary depravity, by which even infants are polluted in their mother's womb; and which is so vile and execrable in the sight of God, that it is sufficient for the condemnation of the human race. *Ibid.* p. 305.]

* [The doctrine stated in the text is the Calvinistic doctrine of God's decrees. Respecting this subject the reader may consult Calvin's Institutes, lib. i. c. 16, 17, 18. but especially lib. iii. c. 21, 22, 23, 24. I will quote a few passages.

'All things being at God's disposal, and the decision of salvation or death belonging to him, he orders all things by his counsel and decree in

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I will next quote a few passages from President Edwards, in proof that the doctrine under consideration is a doctrine of Calvinism.

such a manner, that some men are born devoted from the womb to certain death; that his name may be glorified in their destruction. If any one should pretend, that no necessity is imposed upon them by the foreknowledge of God; but rather that such is the condition under which they have been created, in consequence of his foreknowledge of their future depravity, he will say what is partly true, but not the whole truth. ***** If God merely foresaw the fates of men, and did not also dispose and fix them by his determination, there would be room to agitate the question, whether his foresight rendered them at all necessary. But since he foresees future events only in consequence of his decree that they shall take place, it is useless to dispute about the proper inference from foreknowledge, while it is certain that all things come to pass by ordination and decree.' *Institut.* lib. iii. c. 23. § 6.

In answer to those who say 'that it is no where declared in express terms that God decreed Adam should perish by his defection' Calvin replies: (in the next section to that just quoted.)

'But predestination, whether they will or not, shows itself in his posterity. For it was not a natural consequence (*neque enim factum est naturaliter*) that all men should lose salvation through the guilt of their first parent. What then prevents them from confessing that to be true in relation to one man, which they reluctantly concede in relation to all the rest of mankind? Why should they waste time in sophistical evasions? The scripture proclaims, that all men were in the person of their father given over to eternal death. As this cannot be regarded as a natural consequence (*hoc quum naturæ ascribi nequeat,*) it is evident that it must have been the result of the admirable counsel of God. The perplexity and hesitation discovered at trifles by these pious defenders of the justice of God, and their facility in overcoming great difficulties, are truly absurd. I ask again; how has it come to pass, that the fall of Adam has involved so many nations with their infant children in eternal death, and this without remedy; but because such was the will of God? **** *It is a dreadful decree I confess*

Decretum quidem horribile fateor. Calvin was not much given to such human relentings; and the last words are on this account worth preserving as a matter of curiosity.

'The reprobate,' says Calvin, 'would be thought excusable in sinning; because they cannot avoid the necessity of sinning, especially as this necessity is imposed upon them by the ordinance of God.'

There seems to be some little force in this plea; but it is easily disposed of by Calvin, who detects its sophistry in the following satisfactory answer.

'But we deny this to be a just excuse; since the ordinance of God, by which they complain that they are destined to destruction, is conformable to equity, unknown indeed to us, but indubitably certain.' *Ibid.* § 9.

In the Westminster Assembly's Larger Catechism, the doctrine of God's decrees is thus stated:

'God's decrees are the wise, free, and holy acts of the counsel of his will; whereby from all eternity, he hath for his own glory, unchangeably

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The express purpose of the third of his Fifteen Sermons is to prove, that *men are naturally God's enemies*, which words are the title of the sermon. His third inference is; 'From this doctrine you may learn, how dreadful the condition of natural man is:' That is, how dreadful the condition of men is as created by

foreordained whatever comes to pass in time; especially concerning men and angels.'

'God by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace, to be manifested in due time, hath elected some angels to glory, and in Christ hath chosen some men to eternal life, and the means thereof; and also according to his sovereign power and the unsearchable counsel of his own will (whereby he extendeth or withholdeth favour as he pleaseth), hath passed by, and fore-ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice.'

On this subject the reader may further consult various parts of the writings of Edwards, particularly his Miscellaneous Observations, on the Divine Decrees and Election, in the fifth volume of his works.

'God' says Edwards, 'decrees all things and even all sins.**** God determines the limits of men's lives.****If the limits of men's lives are determined, men's free actions must be determined, and even their sins; for their lives often depend on such acts.' pp. 378, 379.

The purpose of God in creation, and in his decrees respecting his creatures, is thus explained by Edwards.

'The moral rectitude and fitness of disposition, inclination, or affection of God's heart, does chiefly consist in a respect or regard to himself, infinitely above his regard to all other beings: or in other words his holiness consists in this.

'And if it be thus fit that God should have a supreme regard to himself, then it is fit that this supreme regard should appear in those things by which he makes himself known, or by his *word* and *works*; *i. e.* in what he says, and in what he does. If it be an infinitely amiable thing in God, that he shall have a supreme regard to himself, then it is an amiable thing that he should act as having a chief regard to himself.' (*Concerning the end for which God created the world.* Works, vol. vi. pp. 24, 25.)

Accordingly, Edwards undertakes to prove, that 'God manifests a supreme and ultimate regard to himself in all his works;' (Ibid p. 34.) and that 'God's glory is an ultimate end of the Creation;' (Ibid. p. 68,) and that 'God created the world for his name to make his perfections known, and that he made it for his praise.' (Ibid. p. 87.)

Corresponding to these representations; the reprobate, that is far the greater part of mankind are ordained to sin, and to suffer eternal torments, to the 'praise of his glorious justice.'

'The rest of mankind [with the exception of the elect] God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth FOR THE GLORY OF HIS SOVEREIGN POWER OVER HIS CREATURES, to pass by, and to ordain them to dishonour and wrath for their sin, TO THE PRAISE OF HIS GLORIOUS JUSTICE. (*Westminster Assembly's Confession.* Ch. iii.

But I forbear. In quoting BLASPHEMY like this, I can hardly avoid feeling, as if I shared in the guilt of uttering it.]

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God; they are by their very nature sinners, enemies of God, children of wrath, and justly liable to infinite, eternal, inconceivable torments.

Men are by nature sinners, let us see then how they must be and are regarded by God. I quote from President Edwards' sermon entitled, *Sinners in the hands of an angry God.*

'So that thus it is, that NATURAL MEN are held in the hands of God over the pit of hell; they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked, his anger is as great toward them as to those that are actually suffering the execution of the fierceness of his wrath in hell; ***** the devil is waiting for them; hell is gaping for them; the flames gather and flash about them and would fain lay hold on them and swallow them up.'*

Again, from the same sermon:

'They are now the objects of the very same anger and wrath of God, that is expressed in the torments of hell. And the reason why they do not go down to hell at each moment, is not because God in whose power they are, is not very angry with them; as angry as he is with any of those miserable creatures, that he is now tormenting in hell, and do there feel and bear the fierceness of his wrath.'†

The following words from the same discourse are of course addressed to all the unregenerate, to all those who retain the nature given them by God at their birth, and who have not been born again, in the Calvinistic use of that phrase.

'The God who holds you over the pit of hell, much as one holds a spider or some loathsome insect, over the fire, abhors you, and is dreadfully provoked: his wrath towards you burns like fire; he looks upon you as worthy of nothing else but to be cast into the fire; he is of purer eyes, than to bear to have you in his sight; you are ten thousand times so abominable in his eyes, as the most hateful and venomous serpent is in ours.'

Thus it is that God regards all his human creatures, in their natural state, that is, as created by him; unless indeed you choose the gross inconsistency and absurdity of putting an atheistical sense upon the words *nature* and *natural*, and supposing that that may be by nature, and may be natural, which is not from God. All God's human creatures, as created by him, are 'ten thousand times so abominable in his eyes, as the most ugly and venomous serpent is in ours.'

Are my expressions that God will be the eternal enemy and infinite tormentor of a large proportion of his creatures; and the

* Works, vol. vii. p. 493. † Ibid. p. 489.

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other expressions corresponding to them, objected against? I only ask, that they may be compared with those in the passages last quoted, and with a thousand more of a similar character which might be produced from Edwards, (particularly from his sermons on the eternity of hell torments,) and from other Calvinistic writers.

It is abundantly evident from the preceding passages, that, according to the Calvinistic system, God hates men, and will be their eternal tormentor, in consequence of the nature with which they are born. That he hates them not merely on account of what will necessarily flow from this nature, but on account of the nature itself, is particularly shown by another article of Calvinistic belief, that infants are proper subjects of the eternal torments of hell.

This doctrine is repeatedly urged by Calvin:

'And so even infants bring their damnation with them from their mothers' womb; for although they have not yet produced the fruits of their iniquity, they have the seed of it inclosed within them. Nay, their whole nature is, as it were, a seed of sin; so that it cannot be otherwise than odious and abominable to God.'*

In one place he indignantly disavows the opposite opinion.

'As if I denied that the whole race of Adam, was by nature, under a curse, so that even infants before being born to light are liable to eternal death.'†

In the Westminster Assembly's Confession (c. x.) *elect* infants are spoken of in contradistinction from others, which implies that there are others who are reprobate.

Concerning the case of these poor reprobates, sinners before being moral agents, some more tender-hearted Calvinists have been inclined to believe, that their future condition would not be worse than nonexistence. But Edwards, with proper consistency, gives them up to the full torments of hell.

This former supposition, he says, 'to me, appears plainly a giving up that grand point of the imputation of Adam's sin, both in whole and in part. For it supposes it to be not right, for God to bring any evil on a child of Adam, which is innocent as to personal sin, without paying for it, or balancing it with good; so that still the state of the child shall be as good as could be demanded in justice in case of mere innocence. Which plainly supposes that the child is not exposed to any proper punishment

* Instit. Lib. iv. c. 15. § 10.

† Append. Lib. de vera Eccles. reform. ratione. in his Tractatus Theologici. p. 301.

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at all, or is not at all in debt to divine justice on account of Adam's sin.'*****

'It seems to me pretty manifest that none can, in good consistence with themselves, own a real imputation of the guilt of Adam's first sin to his posterity, without owning that they are justly viewed and treated as sinners, truly guilty and children of wrath on that account; nor unless they allow a just imputation of the whole of the evil of transgression; at least, all that pertains to the essence of that act, as a full and complete violation of the covenant which God had established; even as much as if each one of mankind had the like covenant established with him singly, and had by the like direct and full act of rebellion violated it for himself.'*

If indeed, God do create men with a nature which necessarily makes them objects of his vengeance, and for the purpose of exercising this vengeance upon them, it is of no consequence whether the interval between their creation and their sufferings be longer or shorter; whether he keep them in this world an hour or a century. If as moral agents, they can do nothing to deliver themselves from his curse, it is of no consequence whether those on whom his curse is inflicted, are what may be called moral agents or not. If he form men with moral natures wholly inclined to all evil, under an absolute decree of reprobation, he might in equal consistency with justice, form them with such natures and place them in hell by the same act of his sovereignty.†

* Edwards on Original Sin. Works, vol. vi. p. 462.

† [With regard to the punishment to which all men are 'justly liable' by nature, the imagination of Edwards, though not a very active faculty of his mind, absolutely revels and runs riot in its description.

The following is from his Sermon entitled, Men NATURALLY God's enemies.

'If you continue God's enemy until death, you will always be his enemy. And after death your enmity will have no restraint, but it will break out, and rage without control When you come to be a firebrand of hell, you will be a fire brand in two respects, viz. As you will be all on fire, full of the fire of God's wrath. And also as you will be all on a blaze with spite and malice towards God. You will be as full of the fire of malice, as you will with the fire of divine vengeance; and both will make you full of torment. Then you will appear as you are, a viper indeed You are now a viper, but under great disguise; a wolf in sheep's clothing; but then your mask will be pulled off; you shall lose your garments and walk naked, Rev. xvi. 15 Then will you as a serpent spit poison at God, and vent your rage and malice in fearful blasphemies. Out of that mouth, out of which, when you open it will proceed flames, will also proceed dreadful blasphemies against God That same tongue, to cool which you will wish for a drop of water, will be eternally employed in cursing and blaspheming God and Christ. Works, vol. vii. p. 198.

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The next proposition to be proved a doctrine of Calvinism, is that *God has chosen some to be saved out of the common ruin.* See the Westminster Assembly's Confession (c. x.)

The horror of this passage is in some degree aggravated, when viewed in connexion with the doctrine of the damnation of infants, and when it is recollected, that this is the description of the future state of many of those little 'vipers.'

I quote another passage;—from his sermon on the Punishment of the Wicked.

'We can conceive but little of the matter*****But to help your conception, imagine yourself to be cast into a fiery oven, all of a glowing heat, or into the midst of a glowing brick-kiln, or of a great furnace, where your pain would be as much greater, than that occasioned by accidentally touching a coal of fire, as the heat is greater. Imagine also that your body were to lie there for a quarter of an hour, full of fire, as full within and without as a light coal of fire, all the while full of quick sense; what horror would you feel at the entrance of such a furnace! And how long would that quarter of an hour seem to you! If it were to be measured by a glass, how long would the glass seem to be a running! And after you had endured it for one minute, how overbearing would it be to you to think that you had it to endure the other fourteen

'But what would be the effect on your soul, if you knew that you must lie there enduring that torment to the full for twenty four hours! And how much greater would be the effect, if you knew you must endure it for a whole year: and how vastly greater still, if you knew that you must endure it for a thousand years. O then, how would your heart sink, if you thought, if you knew, that you must bear it for ever and ever! That there would be no end! That after millions of millions of ages, your torment would be no nearer to an end than ever it was; and that you never, never should be delivered.

'But your torment in hell will be immensely greater than this illustration represents.' *Ibid.* pp. 387, 388.

Again:

'The wicked in hell will not be able in that conflict to overcome their enemy, and to deliver themselves. God, who will then undertake to deal with them, and will gird himself with might to execute wrath, will be their enemy, and will act the part of an enemy with a witness; and they will have no strength to oppose him.****They will have no power, no might, to resist that omnipotence which will be engaged against them. They will have no strength in their hands to do any thing to appease God, or in the least to abate the fierceness of his wrath. pp. 383, 384.

'If the strength of all the wicked men on earth, and all the devils in hell were united in one, and thou wert possessed of it all, and if the courage, greatness and stoutness of all their hearts were united in thy single heart, thou wouldst be nothing in the hands of Jehovah If it were all collected, and thou shouldst set thyself to bear as well as thou couldst, all would sink under his great wrath in an instant, and be utterly abolished. Thine hands would drop down at once, and thine heart would melt as wax. The great mountains, the firm rocks, cannot stand before the power of God; as fast as they stand, they are tossed hither and thither, and skip like lambs when God appears in his anger. He can tear the earth in pieces in a moment; yea he can shatter the whole universe and dash it to pieces at one blow. How then will thine hands be strong or thine heart endure.' pp. 392, 393.

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'All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually

Such passages as I have quoted glare upon the reader throughout the Fifteen Sermons of Edwards. The volume is darkened and discolored with the flames and smoke of Hell, represented as curling round far the greater part of the human race.

'How dismal will it be when you are under these racking torments, to know assuredly that you never, never, shall be delivered from them; to have no hope. When you shall wish that you might be turned into nothing, but shall have no hope of it; when you shall wish that you might be turned into a toad or serpent, but shall have no hope of it, when you would rejoice, if you might but have any relief, after you have endured these torments millions of ages, but shall have no hope of it: when after you have worn out the ages of the sun, moon, and stars in your dolorous groans and lamentations, without rest day or night, or one minute's ease, yet you shall have no hope of ever being delivered; when after you have worn out a thousand more such ages, yet you shall have no hope, but shall know that you are not one whit nearer the end of your torments; but that still there are the same groans, the same shrieks the same doleful cries incessantly to be made by you and that the smoke of your torment shall still ascend for ever and ever; and that your souls which have been agitated by the wrath of God all this while, yet will still exist to bear more wrath; your bodies which will have been burning and roasting all this while in these glowing flames, yet shall not have been consumed, but will remain to roast through an eternity yet, which will not have been at all shortened by what shall have been past.' *Sermon on the Eternity of Hell Torments.* pp. 418, 419.

These are 'the most grievous torments in soul and body without intermission in Hell-fire forever,' to which Calvinism teaches that we are 'justly liable' for what we are by nature. It is in order that they may endure these torments, 'FOR THE GLORY OF HIS SOVEREIGN POWER OVER HIS CREATURES,' as the Westminster divines express themselves, that the God of all favour and consolation has created far the greater part of men. Of the countless multitudes of human beings who have dwelt on our globe, there are very few, the end of whose creation as decreed by God, was not their infinite and eternal wretchedness. To this they were ordained, and for this they have been prepared by him. He has successively sent them into the world with such natures, that they were 'utterly indisposed, disabled and made opposite' to every act, but such as might incur his vengeance.

It may seem, as if nothing could be added to aggravate the horror and disgust which such a doctrine is adapted to produce. But it is not so. There is something, I think, more inexpressibly loathsome, in the following passage from Edwards, than in any thing I have yet quoted.

'The sight of hell-torments will exalt the happiness of the saints for ever. It will not only make them more sensible of the greatness and freeness of the grace of God in their happiness; but it will really make their happiness the greater, as it will make them more sensible of their own happiness; it will give them a more lively relish of it; it will make them prize it more. When they see others, who were of the same nature, and born under the same circumstances, plunged in such misery, and they so distinguished, O it will make them sensible how happy they are. A sense of the opposite misery, in all cases, greatly increases the relish of any joy or pleasure.'

What must be the effect of such a belief, as is here expressed, in brutalising the whole character of him by whom it is held. Such are the DOCTRINES OF DEVILS, which have been taught under the insulted name of Christianity.]

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to call, by his word and spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ.'

I shall quote no other authority. As this doctrine is the only redeeming feature of Calvinism, if indeed it deserve that name, I suppose it will not be denied to be a part of the system. Otherwise it might be denied to be so, with just as much pretence and plausibility, as any other of the doctrines I have stated, with which it is intimately and essentially connected.

I am now then to prove it a doctrine of Calvinism, that *the number of those saved out of the common ruin of mankind is comparatively small.*

In proof of this proposition, I might, perhaps, content myself with appealing generally to the declamations, with which every one acquainted with Calvinistic writings must be familiar, concerning the general depravity of the world, and the small number of the saints, as contradistinguished from each other. But I shall adduce more particular evidence.

'And indeed it is not wonderful,' says Calvin, 'that they who are born in darkness, harden themselves more and more in their stupidity, because very few (paucissimi), that they may be restrained within bounds, attend with docility to the word of God; but they rather exult in their own vanity.'*

In commenting upon the words in the prayer of our Saviour, John xvii. 9. he says: 'Whence it appears that the whole world does not belong to its creator; only that grace snatches a few (non multos) from the curse and wrath of God and from eternal death, who would otherwise perish; but leaves the world in the ruin, to which it has been ordained.'†

I give a few more quotations from Calvin.

'Especially is it the lot of Christians to be hated by the greater part of men.'**** 'Satan, the prince of the world never ceases to arm his followers with madness to insult the members of Christ.'‡

In commenting upon the beautiful and affecting invitation of Christ, *Come unto me all ye that are weary and heavy laden*, the temper and views of Calvin are sufficiently discovered:

'And yet all (who accept this invitation) are few in number;

* Institut: Lib. i. C. iv. § 2.

† The words of this extraordinary passage deserve to be given in the original: 'Unde fit ut totus mundus ad creatorem non pertineat; nisi quod a maledictione et ira Dei, ac morte æterna non multos eripit gratia, qui alioqui perituri erant; mundum autem, in suo interitu, cui destinatus est, reliquit.' Institut. Lib. iii. C. 22. § 7.

‡ Comment: in Harm. Evang. p. 65.

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because out of the innumerable multitude of those who are perishing, but few perceive that they are perishing.'*

In the Westminster Assembly's Larger Catechism, we are told:

'They who having never heard the Gospel, know not Jesus Christ, and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the law of that religion which they profess; neither is there salvation in any other, but in Christ alone, who is the Saviour only of his body, the Church.'

'The visible church consists of all those who profess the true religion; [i. e. Calvinism] and their children;' But

'All that hear the gospel and live in the visible church, are not saved.'

I think it must be granted that according to the Westminster Assembly, the number of the reprobate far exceeds that of the elect.

I will now quote from Edwards.

'That there are generally but few good men in the world, even among them that have the most distinguishing and glorious advantages for it, which they are favoured with that live under the gospel, is evident from that saying of our Lord, from time to time in his mouth, *many are called, but few are chosen.* 'And if there are but few among those, how few, how very few indeed, must persons of this character be, compared with the whole world of mankind? The exceeding smallness of the number of true saints, compared with the whole world, appears by the representations often made of them as distinguished from the world.'†

I might very well stop here, but the harvest of such passages is abundant.

'If we observe the history of the old Testament, there is reason to think, there never was any time from Joshua to the captivity, wherein wickedness was more restrained, and virtue and religion more encouraged and promoted than in David's and Solomon's times. And if there was so little true piety in that nation, that was the only people of God under heaven, in their very best times, what may we suppose concerning the world in general, take one time with another.'‡

I have thus given proof from the best authorities, that the propositions which I have declared to be doctrines of Calvinism are such. I think I shall not again be charged, as I have been by your reviewer, with borrowing my notions of Calvinism from

* Comment: in Harm. Evang. p. 131.

† Edwards on Original Sin. Works, vol. vi. p. 190.

‡ Ibid. p. 192.

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Toplady, a writer into whose works I never have looked. I am convinced, that the great body of common Christians who bear the name of Calvinists in New-England, a portion of our community of whom I never have spoken with disrespect, because I never have felt it, are, in truth, but very imperfectly acquainted with that system from which they derive their appellation. This circumstance has afforded opportunity for a despicable controversial artifice, (if it deserve the name of artifice,) which has of late been freely resorted to by some of the professed defenders of the Calvinistic faith. Instead of endeavouring to maintain, they have denied the doctrines of their own system. They have had the assurance to assert that *that* was not Calvinism, which for almost three centuries, every theologian has known and acknowledged to be Calvinism. They have refused, when pressed hardly, and the occasion has required it, to acknowledge the fundamental doctrines of their own creeds and confessions and standard writers. They have not given them up explicitly and honestly, and said they could not defend them, but they have, in fact, denied the Calvinistic faith, at the very moment they have been pretending to support it, and have been reviling those by whom it was openly opposed. The folly of this artifice is on a level with its disingenuousness.

You will, without doubt, be unwilling to publish this communication in your work. Before refusing to do it, however, I beg you to consider, that you have admitted into your work a gross attack upon my character, not as a writer, but as a man, and that you cannot, consistently with honour and justice, refuse me an opportunity of answering such a charge in the work in which it was made; that, in the next place, in meeting you as it were upon your own ground, and asking for the insertion of this article in your own work, I give you every advantage; for you may surround it with comments and answers to do away its effect, of all which, probably, I shall take no notice; that, further, it consists principally of extracts from the highest Calvinistic authorities, and that it will be hard to deny your readers the benefit of so much sound doctrine, because it has been brought together by an heretical collector; and lastly that if you do not insert it in your work; I shall take every other means in my power to give it publicity, that it will probably find its way to many of your readers, and that they will receive it with an impression particularly unfavourable to yourself and your cause, that you were afraid to admit it into your publication.

Whatever reply may be made to this communication, it must be recollected, that the main question at issue is, whether I have misrepresented the doctrines of Calvinism. Every thing which does not bear upon this point will be irrelevant and impertinent.

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In order to prove this point, it will be necessary, in the first place, to show that my quotations from Calvinistic authors do not coincide with, and confirm my propositions; and then, to point out specifically, the errors in those propositions, and to shew by proper authorities, that they are errors. No reply of this sort, I am confident, will be given. But whatever may be attempted, I must claim the privilege of making a rejoinder in your work. It is not probable, indeed, that I shall use this privilege. But your reviewer, or any other writer of a similar character, is obviously not to be trusted to make assertions, without the salutary dread of an answer upon his mind; though the dread of an answer may prevent its necessity.

If you do not insert this communication, in your next number, and I do not in the mean time, hear from you, I shall understand that you decline publishing it, and take measures accordingly.

I am, Sir, &c. &c.

The following is the notice of the preceding letter, which appeared in the number of the Spectator for August, printed exactly as it there stands.

'We have received a letter of nearly five sheets from Professor Norton, in which he attempts to fasten upon us the charge of falsehood for our denial that the writings of Calvin or of the Westminster Divines, will support his statement of the leading doctrines of Calvinism. After the treatment which Dr. Miller, in similar circumstances, received from the "Unitarian Miscellany," we should be justified in coolly informing Prof. Norton that if he chooses to publish his letter in the form of a pamphlet, at his own expense, we will consent to its being stitched up with one of our numbers, and circulated among our subscribers. But we will not follow such an example. Prof. Norton's communication shall be inserted whenever it is purged of those reproachful and menacing expressions which he well knew could be endured by no man who is not lost to every feeling of self-respect—expressions which we think too well of Prof. N. to believe he can reflect upon hereafter with any other emotions than shame and regret. As a specimen of these, we need only mention that he speaks of a highly respectable writer in our work, as an "anonymous *scribbler* without TRUTH and without SHAME;" and treats him as so utterly abandoned, that "he (the Reviewer) or any other writer of a similar character, is *obviously* not to be TRUSTED to make ASSERTIONS without the *salutary dread of an answer upon his mind.*" Our readers will be amused to learn that these

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and similar expressions are the offspring of entire calmness and self-possession; since Prof. N. says in express terms of our Review, "it is one which is not likely to affect my character or my *peace*." If such be the overflowings of his mind in its *peaceful* moods, it would be a curious spectacle to see him for once seriously angry. In that case, acting as he appears to do by the rule of contraries, we might expect that "the tempest and whirlwind" of his passion would be expressed in the language and deportment of a gentleman.

In requesting or rather demanding the insertion of his letter, Prof. N. has treated the Conductors of the Christian Spectator, not as men who are influenced by a sense of honour, or integrity, or christian feeling, but as governed by no higher motives than the sordid considerations of interest and fear. "If you do not insert it in your work," (he says,) "I shall take every other means to give it publicity—it will probably find its way to many of your readers, and they will receive it with an impression particularly unfavourable to yourself and your cause." This passage is explained by another. "I expect" (he says) "the whole of the letter to be inserted without omission or alteration." He is not satisfied with attempting to intimidate us into submission, but to render the humiliation more complete, he would compel us to publish the very terms of intimidation and reproach by which it was effected; that the world may know that we were influenced by no sense of justice or generosity in granting his request; but solely by the dread of his displeasure. Of such treatment there can be but one opinion among high-minded men of every sect and party. Prof. N. himself could not expect us to submit to this haughty dictation, without regarding us as abandoned to a sense of character. Serious as the alternative is, we must therefore prepare ourselves with becoming fortitude to meet the fearful consequences of his anger.

But although Professor Norton has by this treatment forfeited all claim to our indulgence, it shall still, as we stated before, be with him alone to decide whether his communication is inserted or not. Let him act by that rule whose authority he will not call in question—let him address the Conductors of the Christian Spectator in terms which he would willingly see applied to himself in the Christian Disciple, and his letter shall be promptly inserted. But if he rejects this proposal (for whose fairness we appeal to every candid man of his own party) and chooses to adopt some other mode of making public his communication, let him not intimate in doing it, that this step became necessary except by his own choice, for the intimation will not be true.

We shall add a single remark as to the subject in debate. We understand Professor Norton, in his Tract, to impute to Calvinists

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the doctrine (which he states more explicitly in his letter,) that "God creates men with a nature which necessarily makes them objects of his vengeance." Or to divide the proposition.

I. That God creates a *sinful* nature in men.

II. "That this nature necessarily (i. e. by a *physical necessity*,) *makes* them the objects of his vengeance."

That he speaks of a *physical* necessity Professor N. will undoubtedly admit, for the subsequent sentence ascertains his meaning. "If as moral agents *they can do nothing to deliver themselves from his curse, &c.*" Such language can be applied to nothing but a necessity which is strictly physical. To speak thus of beings who transgress and suffer only of their *free choice*, would be a contradiction in terms. Nor could any man brand such a doctrine as "blasphemy." Such then are the sentiments (as explained and confirmed in his letter,) which Professor Norton attributes to Calvinists in his Tract. Now to the Question. Does Calvin or the Westminster confession inculcate these doctrines?

I. "God creates a *sinful* nature in men." So far is Calvin from maintaining this position, that he disclaims and rejects it in the most pointed terms. In his chapter on Original sin (Inst. Lib. II, cap. 1.) he spends two sections out of eleven in making this disclaimer. The very design of these sections is to oppose those, "who dare to charge God with their corruptions." (Sect. 10, 11.) "They falsely seek for the work of God," he says, "in their own pollution." "Wherefore let us remember that our fall must be imputed to a corruption of nature that we may not bring an accusation against God himself, the author of nature." "It arises not from *creation*, but the corruption of nature, that men being enslaved by sin can will nothing but what is evil." Inst. Lib. II, cap. v, sect. 1. "I ask what excuse can he plead, seeing that he cannot impute the hardness of his heart to *any one but himself.*" Do. Lib. II. cap. v, section 5. "Thus" he concludes, "vanishes the false and nugatory system of the Manicheans, who having imagined in man *a substantial weakness* (substantialem malitiam,)* presumed to invent for him another Creator, that they might not appear to assign *the cause and origin of evil*, to a righteous God." With this accords his comment on Eph. ii, 3. "Since God" he says, "is the author of nature, how is *He* absolved from guilt if men are naturally in a state of ruin? I answer, nature is two fold, the first from God, the second from Man's corruption. The condemnation spoken of by Paul, *is by no means derived from God*, but from our depraved nature;

* By this term Calvin evidently means, a depravity created in the *substance* of man's body or soul.

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since we are not born such beings as Adam was created in the beginning, but are the corrupt descendants of a degenerate and polluted parent." The Westminster confession, in like manner, denies that God is made the Author of sin by their creed, (chap. 3,) and attributes our depraved nature to our first parents from whom "it is conveyed to all their posterity, descending to them by ordinary generation." (Chap. 6.) Professor N. may exclaim, that all this is unphilosophical, and contradictory, and if he please, "atheistical." But these are not the points in question. He has stated the doctrine of Calvin to be "that God has so formed men that they are by nature wholly inclined to all evil." Calvin on the other hand repeatedly says God has *not* so formed them;—that "*their condemnation is by no means derived from God.*" On the same point later Calvinists are equally explicit. "To suppose, (says Dr. Ridgeley) that it (the soul) is created by God impure or with an inclination or propensity to sin, cannot well be reconciled with the holiness of God."* President Edwards likewise says, "there is not the least need of supposing any evil quality *infused, implanted* or *wrought* into the nature of man by any positive cause or influence whatever, either from God or the creature; or of supposing that man is conceived or born with a *fountain of evil* in his heart, such as any thing properly *positive.*"† All this may fill Professor N. with astonishment. He may again ask how can this be consistent, &c. &c. &c. But the question is not the consistency, but the *fact*, "what did these writers believe and teach?" To reject their most solemn declarations on this subject, is a baseness we would not think of charging on Professor N.; and yet if this be not done, does he not stand before the public, convicted of misrepresentation?

II. "This nature *necessarily* (i. e. by a physical necessity) makes them objects of his (God's) vengeance." Such is the second part of Professor N.'s statement of the doctrines of Calvinists. We have already shown that a physical necessity must be here meant, otherwise the inference of Professor N. in the context falls to the ground. What then does Calvin hold on this point? "But if any one should ask them whether God is not necessarily good, and whether the devil is not necessarily evil, what answer would they make? For there is such a close connexion between the goodness of God and his divinity, that his deity is not more necessary than his goodness. But if any one should sacrilegiously object that little praise is due to God for his goodness, which he is constrained to preserve; shall we not reply that his inability to do evil arises from his infinite goodness and

*Body of Divinity, I, 341. †Treatise on Original sin, Part. 4, chap. 1.

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not from violence? Wherefore if a necessity of doing well, impairs not the *liberty of the divine will* in doing well, if the devil who cannot but do evil, nevertheless sins voluntarily, who then will assert that man sins less *voluntarily*, because he is under a necessity of sinning."* With all his singular notions of Calvin, Professor N. will hardly charge that writer with maintaining that God acts by a *physical* necessity; and he cannot therefore but acknowledge that in the view of Calvin "men are" *not* "by their nature necessarily (i. e. by a physical necessity) made the objects of divine vengeance." It is by a *moral* necessity alone, according to this statement, that God is good or that man is evil. Many other passages of the same import might be cited. But why then does Calvin contend so warmly against man's "freedom of will." The mistake on this subject arises, we apprehend, from a change of metaphysical terms since his time. "The freedom of will," against which Calvin contended, as we learn from *his* own statement,† was a kind of self determining power *which* was asserted by his opponents—a sovereignty of the *will* by which it rises above the power of motive or inclination and arbitrarily selects what it chooses.‡ Such a freedom of will destroys all notions of moral necessity either in God or man; and would indeed destroy all *moral character* in any being, no less effectually than physical necessity: it has therefore been long exploded by sound philosophy. We do not indeed apprehend that all Calvin's views of metaphysical subjects were either clear or correct. *His* was not the age of philosophical precision. His system of theology was derived chiefly from the Scriptures. In adapting it to the received system of philosophy at his time, he sometimes erred: and many who followed him became still more erroneous. Neither in metaphysics nor in theology do we call him or any man Master. But he was very far from maintaining those blasphemous doctrines which are so often attributed to him by ignorant or designing men. As to the Westminster divines, we need hardly add, that their ninth chapter commences in these words, "God

* Inst. Lib. II, cap iii, sect. 5.

† Inst. Lib. II, cap. 11, sect. 7.

‡ Calvin maintains that there is in man a strong tendency to evil, which he denominates a *bondage* to sin; as we say the drunkard is a *slave* to his appetite, and the passionate man to his anger. He would not therefore admit that beings who are in this sense *slaves* of sin could be called *free*. But he totally disclaims the doctrine of a *physical* necessity. "Man does evil voluntarily and not by constraint." (Lib. II, cap 11, sect. 7.) And in the next preceding section but one, he mentions "freedom from necessity," or as he chooses to call it "freedom from coaction," as belonging to man in his fallen state. The word necessity he prefers to use in the sense of President Edwards to denote *moral certainty* or fixed disposition.

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hath endued the mind of man with that *natural* liberty that it is neither forced nor by any *absolute necessity of nature* determined to good or evil." The inability afterwards spoken of, cannot therefore be physical necessity, but what is now termed moral inability. So little support do we here find for the statement which Professor N. has put into their mouths, that "God creates men with a nature which necessarily (in the physical sense) makes them objects of his vengeance!" Here again it will be in vain to shift the question, and contend that there is no distinction between physical and moral ability or inability. That is not the point at issue. Did Calvin or the Westminster Divines mean to inculcate any *necessity* which destroys or impairs the entire liberty and accountability of men; or makes God in the least degree the author of their transgressions? Both reply that they never did—that they abhor the suggestion. Suppose then their philosophy should be proved incorrect, would this impair their solemn declarations as to what they believed and taught? If not, then is not Professor N. again convicted of misrepresentation?

We have shown therefore that neither Calvin nor the Westminster Divines, (and we may add, *no Calvinist* within our knowledge) believed or taught the existence of such beings as Professor N. has described, "men with a nature which necessarily (in the physical sense) makes them the object of his (God's) vengeance." It is a chimera of his own imagination, to be found only in the region described by the Poet, where dwell "Perverse, all monstrous, all prodigious things." To apply the doctrines of election or future punishment to such beings would be trifling indeed. In those doctrines we firmly believe. But we believe in them only in reference to beings for whom the Saviour has died; who have as complete liberty of choice and action as God himself; and who if they perish, will perish solely in consequence of their own act and not by the act of God. In supporting these doctrines we ask only a fair statement, and we fear not for the consequences.

Upon this article from the Spectator, I shall now make a few remarks.

The first part of it, it will be perceived, contains the reasons, why the conductors of the Spectator have refused to publish the letter offered by me. I certainly did not ask for the insertion of this letter in their work as a favor to myself, but principally to show my readiness to meet them on the ground most advantageous to them; and consequently my full assurance of the

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correctness of the statements which I had made. If I were wrong, and they or their reviewer were right, it was impossible for me to afford them a fairer opportunity of establishing the fact. I did think, as I still think, that in honour and justice, the conductors of the Spectator could not decline inserting the communication; but whether they complied with a claim so founded, was, of course, more their concern than mine. They do wrong however, in saying that I did not appeal to these considerations, which I have twice expressly brought into view in my letter.

These gentlemen complain of the asperity of my language. In replying to a charge, very grave in its own nature, and urged against me without regard to truth or common decency, I, to be sure, did not think it necessary to avoid all expression of displeasure; or to keep out of view the opinion which I must, necessarily, have of the character of their reviewer, and of the editor, who admitted such communications into his work. I say the editor, for I did not then know, that beside the reviewer, there was more than one other person responsible. They call upon me to treat them, as I would expect to be treated myself. But in doing this, they misunderstand the rule of equity to which they refer. A calumniator, and those who countenance him, must not expect, conformably to this rule, to receive the same treatment, as that to which other men are fairly entitled. Viewing the case in this light, I believe no reader will think there is ground to charge me with undue severity of language. I do not, in my defence, ask to have my language compared with that either of their review or their notice. If my expressions be not justifiable in themselves considered, it would be a poor consolation to me, that I had written with more propriety than the reviewer or the conductors of the Christian Spectator.

Such, however, as my communication was, these 'high-minded gentlemen' could not submit to insert it without being 'abandoned to a sense of character.' *Abandoned to a sense of character!* It is a humble labor to be engaged in controversy with men, who cannot write our language with common correctness. But it may be a useful labor, and therefore I submit to it. My object, however, in that communication, as far as it regarded their reviewer, was to prove (in my own defence,) and not to assert, that he had written 'without truth and without shame.' If they will publish the proof of this fact, they may suppress the assertion, or what they have chosen to regard as such. My communication, they say, shall be inserted, whenever to use their language, 'it is purged of reproachful and menacing expressions.' I give them now full liberty to strike out every thing which they

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may fancy can be thus described; and call upon them in return to perform the promise which they have thus publicly made. I am not aware what plea they will now resort to in order to evade its performance; but if any reader expect that my communication will, in consequence, actually be inserted in the Spectator, I can only say, that I hope he will not be disappointed.

The latter part of their article is of more importance. With notions of decency, corresponding to all which I have had occasion to observe in their work, its conductors undertake to reply to a communication which they suppress. They conceive me, they say, to have imputed to Calvinists two doctrines.

1. 'That God creates a sinful nature in men.'

2. 'That this nature necessarily (i. e. by a *physical necessity*) *makes* them the objects of his vengeance."

With regard to the first doctrine, I have not used the words there given; and in complaining of misrepresentation on my part, they ought to have produced the exact words of which they complain; and to have been very accurate in quoting my language. I have no objection however to adopt their language, except its inaccuracy and obscurity. Though I have not before used these precise words, I now affirm it to be a doctrine of Calvinism, that *God creates men with a sinful nature.* There are but two questions which can arise respecting this proposition; one, 'whether God be the creator of men;' and the other 'whether their nature be sinful.' I have abundantly proved the affirmative of the last question to be a doctrine of Calvinism. The pretended defenders of this system, therefore, in refusing to recognize the doctrine, that God creates men with a sinful nature, have no other resource but to deny that God is the creator of men.

But the conductors of the Spectator produce passages from Calvin, and the Westminster Confession, and Edwards, which they would have it believed are inconsistent with this doctrine. Without any examination of these passages, I might say that perhaps they are so. It is not my business to reconcile the contradictions, or explain the absurdities of Calvinistic writers. I have never had any doubt, that such contradictions and absurdities might be found in abundance in their works. It is not my business to show, what I believe to be altogether false, that their system is consistent either with itself, or with those first principles of reason and religion, which they are sometimes compelled to recognize. It is not therefore by bringing passages, which may appear to be irreconcileable with the doctrines I have stated, that these doctrines can be proved not to be a part of the system. This could be proved, only by showing what it is

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impossible to show, that the authorities, I have quoted, do not fully and clearly establish my positions. Amid all the discordant propositions of Calvinistic writers, the fundamental doctrines, the great features of the system, are clearly distinguishable. It is in the attempts which have been made to reconcile them with the first principles and undisputed truths of religion, that the inconsistency of which I speak principally appears. But there are here two things to be attended to; first, that this inconsistency appears for the most part, not in what is actually said, but in the fair and necessary inference from what is said; and, secondly, that this inference however fair or necessary would not be acknowledged by the writer himself. He would not, in consequence, abandon the doctrine, to which it is opposed, and which in the very act of falling into this contradiction, he is endeavouring to defend.

It would, I confess, be a strange thing, if Calvin, or the Westminster Divines, or Edwards, had any where *expressly* contradicted the doctrines of their creed; and of consequence, if any express contradiction was to be found of those passages which I have produced from their writings, in which these doctrines are stated. None such has been brought forward by the conductors of the Spectator. The whole amount of the passages from Calvin, quoted or referred to by them, is that 'God is not to be charged with the sins of men, as morally accountable for them.' I have not stated it to be a doctrine of Calvinism, 'that God is morally accountable for the sins of men;' and there is therefore no contradiction between Calvin and myself. It may be an unavoidable inference from his system, but it is one, not to be found in any Calvinistic authority; and I therefore have not affirmed it to be a part of the Calvinistic creed. Calvin inveighs against those who 'dare to charge God with their corruptions,' or sins. The conductors of the Spectator, it seems, would have their readers infer, that if 'God creates men with a nature wholly inclined to all evil' men may justly charge God with their sins. The inference may be perfectly obvious and correct; but it is not one which Calvin admitted; it is the very inference against which he is contending. The contradiction which exists is between Calvin and themselves, not between Calvin and me. Calvin, in treating of 'the slavery of the human will,' '*de humani arbitrii servitute*,' expressly denies that 'sin ought the less to be imputed to men, because it is necessary;' i. e. by the constitution of their nature. 'Si peccatum, aiunt, necessitatis est, jam desinit esse peccatum * * * Nego peccatum ideo minus debere imputari quod necessarium est.' (Institut. Lib. II. C. v. § 1.)

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From the very section, however, that I have just quoted, the conductors of the Spectator adduce a passage, which taken without reference to its connexion, and in the manner in which they have marked it with italics, is adapted to convey a false impression. It is the following.

'It arises not from *creation*, but the corruption of nature, that men being enslaved by sin can will nothing but what is evil.'

It is only necessary to observe, that it is not the creation of men individually, which is here spoken of by Calvin, but the creation of Adam in a pure and holy state from which he fell. The human race are regarded by Calvin, collectively, as suffering for what was done by Adam, their *federal head*, (to borrow an expression from the technical language of the system,) the representative of all mankind. With him, it is taught, God entered into a covenant, the terrible penalties for the breach of which were, through him as a 'public person,' incurred equally by all his descendants, as by himself.* His fall has rendered it just in God to condemn all his descendants to corruption, sin, and eternal misery. This is the despicable subterfuge, which is resorted to by Calvin and his followers, to vindicate the ways of God, and to prove, not that God does not now create men with a sinful nature; but that it is just in him to do so, and that he is not accountable for their sins. I will quote from Calvin a little more than the conductors of the Spectator have done, giving what stands in connexion with the passage they have adduced; and I too will put a few words in Italics.

'If any one will dispute with God, and attempt to evade his judgment by *this pretext, that he could not have acted otherwise than he has done*, God has this answer ready, which we have elsewhere adduced, that it arises not from the creation, but from the corruption of human nature, that *men being enslaved to sin can will nothing but what is evil.* For whence proceeds that impotence, which the wicked are so ready to bring forward as a pretext, *but from this, that Adam voluntarily devoted himself to the service of the devil?* Hence that corruption by whose chains we are held bound; *because the first man revolted from his maker.* If *all men are justly regarded as guilty of this revolt*; let them not think themselves excused by *necessity.*'

*'The covenant being made with Adam, as a public person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation sinned in him, and fell with him in that first transgression.' Westminster Assembly's Larger Catechism.

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The passage found in Calvin's commentary on Ephes. II. 3. from which the conductors of the Spectator detach some expressions, is in its true meaning, and bearing, just as much to my purpose, and just as little to theirs, as the passage last quoted. The words of the text, as they stand in our Common Version, it will be recollected, are these: '*we were by nature the children of wrath even as others.*'* Upon this text, Calvin observes, that by 'children of wrath' is meant nothing else than 'ruined, worthy of eternal death,' that it is equivalent to '*condemned* before God, *coram Deo damnati.*' It is a remarkable passage he says against the Pelagians. 'Paul bears testimony that WE ARE BORN WITH SIN, as serpents bring their poison with them from the womb.' 'Where there is *condemnation*, there must of necessity be sin, because God is angry not with innocent men, but with sin.' Upon this, he says, a question may arise; 'how seeing that God is the author of nature, he can be without blame, if we are ruined by nature?' 'I answer' he says, 'that there are two kinds of nature, the first was originally made by God, the second is the corruption of the former. The *condemnation*, therefore, of which Paul speaks, by no means flows from God; but from a depraved nature, because we are not NOW born as Adam was created in the beginning; but are an adulterate seed from a degenerate and corrupt man.'

What is to be inferred from the confused and unmeaning attempt to say something in the face of common sense, with which Calvin concludes this passage? Is he shrinking from his favourite doctrine, as the conductors of the Spectator would have it believed? Certainly not; he is endeavouring to defend it. He states his doctrine in the most explicit terms, that we are *now* 'born with sin, *nos cum peccato gigni*,' as serpents bring their poison with them into the world. If it can be proved to be a doctrine of Calvinism, that we, the descendants of Adam, are not born as God has formed us, or in other words, that men are not NOW created by God, I will readily admit, that it is not a doctrine of Calvinism, 'that men are created by God with sinful natures.'

* The proper meaning of these words I conceive to be this: 'We were by nature as much exposed to punishment as the rest of men:' that is, we, Jewish Christians of whom St. Paul is here speaking, in contradistinction to the Gentile converts whom he is addressing) had no peculiar claim to the favour of God, on account of our natural descent from Abraham and the other patriarchs. That the Jews believed they had a special right to the favour of God, merely on this ground, appears from the scriptures, the Rabbinical writings, and from other sources of evidence. This opinion is alluded to by John the Baptist, when he says: 'Think not to say within yourselves, we are Abraham's children.'

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In another passage, adduced by the conductors of the Spectator, Calvin endeavours, as he often did, to distinguish his system from that of the Manichæans. It would not be easy fully to explain the passage without giving some account of the latter system. I believe, it is not necessary to add any thing in relation to it to the remarks already made. I notice it principally for the sake of observing, that there is what I presume to be an error of the press in one of the words put in italics;—the word printed 'weakness' ought to be 'wickedness.' I believe it is unnecessary, likewise, to say any thing further respecting the few words quoted from the Westminster Confession, and the reference to that work.

The conductors of the Spectator give also a quotation from Edwards. What were the notions of this writer respecting the nature with which men are created, fully appears from the extracts adduced by me. In the part of his work on Original Sin, from which the few words in the Spectator are taken, he is disposed to maintain this theory—that the natural will, powers and faculties of man are so prone to all evil, that they can be restrained from it only by the supernatural operation of the spirit of God; and that it is therefore in consequence of God's withholding this supernatural grace, that men are sinners, and not in consequence of what Edwards calls any *positive* cause or influence from him. 'Thus man,' he says, 'was left in a state of darkness, woeful corruption, and ruin, nothing but flesh without spirit.' The doctrine of Edwards is that men, as created by God, have natures so corrupt, that it is not necessary for him to exert any positive influence to make them sinners, or to infuse into their natures any new principle of evil. There is nothing in this statement, I believe, inconsistent with the quotations which I have before given from this writer.

With regard to Ridgeley, the author of a system of divinity, a writer of no note or authority, the passage quoted from him certainly appears to be Anti-calvinistic. I have not taken the trouble to examine its connexion, and ascertain whether this arise from ignorance of the proper use of language, or from any other cause. I do not even know whether Ridgeley himself did or did not pretend to be a Calvinist; and though the question might easily be settled, it is not worth the labour of half an hour that might be required to settle it. If he called himself a Calvinist, it is not from such authorities that we are to learn what Calvinism is. He might, for any thing I know, have been as ignorant on the subject, as the conductors of the Christian Spectator are, or appear to be.

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With regard to the second proposition ascribed to me; I have implied it in my letter to be a doctrine of Calvinism, that 'God creates men with a nature which necessarily makes them objects of his vengeance.' The conductors of the Spectator profess to understand me as saying, that God creates men with a nature which, by a *physical necessity*, makes them objects of his vengeance, by causing them to fall into actual sins. A physical necessity they say, I must mean; and if they do not understand me as meaning a necessity which is the cause of men's actual sins, their remarks have no sort of bearing on the proposition imputed to me. But in my letter, I have proved it to be a doctrine of Calvinism, that men from their very nature, without reference to any actual sins, are odious in the sight of God, and objects of his vengeance; that their very nature necessarily makes or causes them to be so; and I have illustrated this doctrine by the case of infants, who before any actual sins, are according to the express assertions of Calvin and Edwards, and the implied doctrine of the Westminster Divines, subjects of damnation. After having shown this to be an article of the Calvinistic faith, I begin the next paragraph with the hypothetical statement of it.* The conductors of the Spectator have not attended to the facts which I have established in my letter. If these gentlemen really know nothing of the system, they have undertaken to defend, but what has been taught them in this controversy, I wish at least that they would read and endeavour to understand the statements and proofs which I have laid before them.

It is, however, a doctrine of Calvinism, that the actual sins of men are the *necessary* consequence of the corrupt nature of man. The conductors of the Spectator have understood me as affirming this proposition; and to the proposition, considered in itself, they obviously have nothing to object. They themselves say, that according to Calvin; 'It is by a *moral necessity*,' that 'God is good, or that *man is evil*.' They are obviously believers of what is called the doctrine of Philosophical Necessity. They will not therefore deny it to be their belief, that the actions of men are determined by a moral necessity; that is, a necessity arising from the moral constitution of their nature, as acted upon by the motives presented to it. What then is their objection to the proposition ascribed to me? Why they say, that though the actions of men are necessary; yet I must have meant that, according to the system of Calvinism, they are determined by a '*physical necessity*.' This, to be sure, in the sense in which '*physical*

* See p. 258.

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necessity' seems to be understood by them, would have been a most extraordinary statement on my part; for they mean, if they mean any thing by this term, a necessity controling men's actions in opposition to their volitions. What then is the ground of ascribing to me a statement, which on the face of it is incredible I should have made. The answer is, that I must have meant '*a physical* necessity;' because a little after, I state hypothetically the proposition, as a doctrine of Calvinism, that 'men, *as moral agents*, can do nothing to deliver themselves from the curse of God.' This is the Calvinistic doctrine of the *moral inability* of man 'to have or do any good thing.' Now though I have been unnecessarily accurate in the hypothetical statement of this doctrine; though to exclude all pretence for misrepresentation, I have introduced the words '*as moral agents*;' yet on the ground of this sentence solely, the conductors of the Spectator, charge me with affirming not a *moral*, but a *physical* necessity. It is impossible, here, to suspect any dishonest artifice. The inference actually made by them, is too plainly the direct opposite of that which they ought to have made, for any one to imagine them to have reasoned in this manner, with an intention of misrepresenting or deceiving. It is an honest blunder, without doubt, though a very gross one; and such being the case, one ought to be very tender in charging the conductors of the Spectator with intentional misrepresentation, whatever strange accounts they may hereafter give of the opinions or statements of any writer. It is possible, for instance, that they may really have misunderstood Calvin, when they pretend, as they do in their last note, that he maintained 'freedom from necessity' to belong to man in his fallen state; though Calvin in the chapter from which they quote, repeats over and over again, expressions like the following, that 'man is hemmed in on every side by a wretched necessity, *miserrima undique necessitate circumseptus*;' and though the very title of the chapter is, that 'man is despoiled of liberty of will, and subjected to a miserable servitude.'

One main purpose of the latter part of their notice is evidently to inculcate the doctrine, that, though what they call a physical necessity would destroy moral accountability, yet a moral necessity does not;—so that though man by nature is 'utterly indisposed, disabled, and made opposite to all that is spiritually good, and inclined to all evil, and that continually;' yet that on this account, he is not at all less 'justly liable to all punishments in this world and in that to come,' for not doing what by nature he is disabled from doing. I have never denied this to be a doctrine of Calvinism. On the contrary, I affirm it to be so.

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There are some expressions in their notice which have nothing to do with the present controversy, but by which many of their readers may be liable to be deceived. They speak of men as 'beings who transgress and suffer only of their *free choice*;' and as not being subject to 'any necessity which destroys or impairs their entire liberty.' It is their business, certainly not mine, to reconcile these expressions with the statements respecting the nature and condition of man, which I have adduced from Calvinistic authorities. The fact is, that the conductors of the Spectator have indulged in rather a licentious use of the freedom, which some modern defenders of the doctrine of Philosophical Necessity have assumed, of employing certain terms in a technical and deceptive sense, wholly foreign from their popular acceptation. When for instance, it is said that the actions of men are free, nothing more is meant, than that man has the natural power to act conformably to his volitions, that is, if *he wills* to exert his body or his mind, he is able to do it; there *is no* compulsion exercised upon him to prevent it. But it is maintained at the same time, that every act of his will is *necessarily* determined to be what it is, by his own nature and the constitution of things which God has appointed. With regard to the implied proposition, that men 'transgress, and suffer only of their free choice,' the conductors of the Spectator have asserted what neither the doctrines of their professed creed, (if they claim to be Calvinists,) nor the language of their professed philosophy (if they think themselves necessarians) will either warrant or excuse.

What Calvin thought of the language which has been used by modern necessarians, may be learnt from an *honest* passage, which I am about to quote. With regard to the particular expression just noticed, it will be perceived, as before, that the conductors of the Spectator contradict his authority; and that there is no contradiction between Calvin and myself. The object of the second chapter of the second book of his Institutes, as stated in its title, is, as I have said, to prove, that 'man in his present state is despoiled of freedom of will; and subjected to a miserable slavery.' He quotes and opposes the opinions of different writers, who thought that freedom of will, might in one sense or another be ascribed to man, and finally mentions that of Peter Lombard. Lombard he says, 'decides that our will is free, not because we are equally able to do or to think what is good or what is evil; but only because we are free from compulsion (coactione soluti sumus;) which liberty may exist, notwithstanding we are corrupted, and are slaves of sin, and can do nothing but sin.'

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Upon this Calvin immediately remarks:

'According to this, man will be said to possess freedom of will, NOT BECAUSE HE HAS A FREE CHOICE EQUALLY OF GOOD AND EVIL, but because he does evil conformably to his will and not by compulsion. This is very true; but what purpose was to be answered by giving so proud a title to a thing of so little importance? *An admirable kind of liberty indeed, if man be under no compulsion to serve sin, but is yet such a willing slave, that his will is held bound by the fetters of sin.* I abominate disputes about words, by which the Church is disturbed without any good result; but *I think we ought religiously to avoid those words which appear to express an absurdity;* especially on a subject respecting which there are pernicious errors. For how many are there, I pray, who when they hear freedom of will ascribed to man, do not immediately conceive of him, as master of his own mind and will, so as to be able to direct himself to either side, [either good or evil?] But, it may be said, that this danger will be removed, if the common people are carefully informed of the sense in which the term is used. This is not true; the human mind is of itself so prone to false opinions, that it will more readily imbibe error from a single word, than truth from a long discourse.'

Such was the opinion of Calvin concerning that abuse of language to which modern necessarians have resorted; and so far was he from thinking with the conductors of the Spectator, that men 'transgress, and suffer only of their free choice.'

In relation to this subject, the conductors of the Spectator bring forward a single passage from the Westminster Confession, as follows:

'God hath indued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature determined to do good or evil.'

If it had been their object to show what the Westminster Divines really believed respecting the nature of man, it would have been a little more to the purpose, to have quoted the next proposition but one to that given by them.

'Man by his fall into a state of sin hath *wholly lost all ability of will to any spiritual good accompanying salvation;* so as a natural man being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself or to prepare himself thereunto.'

It must be an affair, I think, of some deliberation and difficulty for them to reconcile the meaning which they wish their readers to receive from the first proposition, with what is so broadly and explicitly stated in the last. The opinion which the

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Westminster divines intended to express respecting 'the natural liberty of the will,' was, I presume, the same which Calvin has quoted from Lombard.

The controversy between the conductors of the Spectator and myself is now, I suspect, at an end. The point at issue, it will be recollected is, whether in the passage originally quoted from me in the Spectator, I have misstated the doctrines of Calvinism. The conductors of that work, I am convinced, are too honest to continue to urge a charge, which they find themselves wholly unable to support by any proof or any plausible pretence. They have in fact virtually abandoned it in their notice of my letter; since their remarks are principally founded upon a sentence of that letter; and not upon the paragraph originally objected to. To this very sentence, understood in its obvious sense, they clearly have nothing to object; and their reply is directed only against a most singular misapprehension which they have formed of its meaning. I do not intend to say, however, that they will not probably continue to write. They may complain once more of the harshness of my language; and bring forward new specimens of the propriety and decorum of their own by way of contrast. They will hardly charge me again with being wholly unacquainted with Calvinistic authorities; but they may express their admiration at my ignorance, in knowing so little of such a famous and valuable book, as Ridgeley's Body of Divinity. They may endeavour to establish the fact, that Calvin did not understand his own opinions; and really believed at heart, that man was free to choose between good and evil. They may run through the whole series of quibbles, which has been taught them in the necessarian school of Edwards. They may entirely change their ground and attempt to defend the doctrines which they have heretofore disowned. Or they may bring forward their own peculiar opinions, remote enough from Calvinism, it is very likely, though hardly, I suspect, more consistent or rational, and may accuse me of misrepresenting these; as if this were the question at issue, or as if in writing the paragraph of which their reviewer complained, I had ever thought or heard of the conductors of the Christian Spectator. But the original charge against me, I have no doubt, will be silently abandoned. I believe they will do every thing in their power to keep it out of sight, and to have it forgotten. It would be fairer, it is true, expressly to retract it. But this is more perhaps than can be reasonably expected from them; and they ought not to be defrauded of their due praise, if they should only pursue the course, I have supposed, and thus manifest their desire to withdraw it from public attention.

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ON THE CONNEXION BETWEEN SACRED POETRY AND SACRED MUSIC.

FOR THE CHRISTIAN DISCIPLE.

In the Christian Disciple for March and April, 1821, was published a communication on *the requisite qualities of a good collection of Psalms and Hymns for public worship.* It attracted some attention at the time, and has since been more than once referred to in the numbers of this work. To most of the suggestions therein made, I presume no objection has ever been offered. Indeed they are too obviously just and important to admit of any. The remark, however, on which the writer dwelt longest, and to which he seemed to attach chief value, which in fact is substantially a novel proposition, has been spoken of as visionary, fanciful, and quaint, and apparently rejected without fair examination. The remark was this: *There should, if possible, be a perfect uniformity in the structure of the several verses intended to be sung together;—an exact coincidence between the emphases of one verse and those of every other; so that every tune, which is well suited to one verse, may not in point of rhythm or emphatic modulation, be unsuitable for any other.* Some have said that they do not understand this, and many perhaps may doubt the possibility of accomplishing the object here stated. In my view it appears perfectly intelligible and possible. I should not however have recalled attention to the subject, were it not that I have lately met with a Hymn in the Springfield Liberal Recorder, in which the principles of this writer are fully illustrated. It is a chaste and correct specimen of devotional poetry, and will gratify those who have no faith in the scheme on which it is built.

HYMN.

On Divine Wisdom.—TUNE, *Psalm* 97.

Now to the Lord, our God, we raise
Anthems of glory—shouts of praise;
Wisdom, and truth, and power unknown,
With beams of light invest his throne.

Wisdom array'd the worlds on high—
Balanc'd the planets—spread the sky;
Taught them to move in endless rounds,
And gave revolving years their bounds.

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Nor do the heavens alone reveal
Wonders of wisdom—boundless skill:
Creatures on EARTH in various ways
Display their wise Creator's praise.

Wisdom design'd my living frame—
Moulded and fashion'd all I am;
Made me to see, and hear, and move,
And speak, and think, and fear, and love.

Prone, as we are, to go astray,
Wisdom unerring guides our way;
Points to a world of endless joys,
And still the hand and soul employs.

Lord—thou art God—the only wise;
O, may thy wonders charm our eyes:
Help us to learn and do thy will,
Secure in thee from every ill.

The plan quoted above is completely and successfully executed in this Hymn. Each stanza is cast in the same mould with every other. There is a correspondent accent, rhythm and emphasis in each. If you find a tune, the accent and rhythm of which correspond with those of any one of these verses, they will equally correspond with those of the other verses. What has thus been done in this instance, is equally capable of being done in other instances. Whether it be possible so to vary the hymns now in use, that they shall be conformed to this rule, I do not pretend to determine; though I am persuaded that many of them would require few alterations, and those but slight.

The improvement which would thus be introduced into the practice of psalmody, will be very apparent to any one, who will sing the hymn we have just quoted, in the tune for which it was written. He will be sensible of a correspondence between the sound and the sense, a united flow of melody and meaning, and consequently a smoothness, pleasure, and satisfaction which he rarely experiences throughout an equal number of connected stanzas. He will be more sensible of this if he will afterward try the same hymn in some other tune, in which the accents and pauses are differently arranged, as, Nantwich, or Eaton, or Sterling. He will perceive a disagreement, a collision, between the sentiment and its mode of recitation, which renders the whole awkward and embarrassing, very far from the easy and natural expression which was given to it in the first attempt.

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By this slight attention to one case, the great object of the proposed rule is clearly and definitely laid before us. All poetry has a certain rhythm and certain accents. All music has a certain rhythm and certain accents. Now the object simply is, whenever we unite poetry with music, to effect a coincidence between these:—not to suffer the rhythm of the one to interfere with and contradict that of the other, nor the accent of one to fall upon an unaccented portion of the other. When this statement is made, there is no one who does not assent to its reasonableness, and who would not pronounce any practice opposite to this perfectly irrational and absurd,—destructive indeed of the main purpose for which music and verse are united. Yet such is our actual practice. We are continually having accent in the music when there is none in the verse, and accent in the verse when there is none in the tune; pauses also in the line when there are none corresponding in the music, and pauses in the music where there is no suspension of the sense. If one will give attention, he will detect these and similar incongruities every sabbath, which if we were not so familiarly accustomed to them, would be in a high degree distressing and offensive. Whoever will observe them, will be persuaded that he has discovered one of the causes which render our psalmody so little affecting. He will perceive one cause why there are so many songs, the singing of which always produces a thrill of emotion, while the most eloquent and touching psalms so often fall coldly and without effect upon the ears of the hearer. For where the sound contradicts the sentiment, and the train of thought or feeling is interrupted or opposed by false accent or ill-placed emphasis, it is impossible that the force or beauty of the sentiment should be so exhibited as to affect the heart. We could not endure a reader of poetry, who should thus violate propriety and play false with the sense; we should say that he destroyed the very soul of the piece. Yet this is done more or less in nearly every hymn that is sung—an abuse that would be insufferable, if we had not borne it from our cradles.

The regular verse in which our hymns are written is the iambic; consisting of syllables alternately accented; thus:

The heăvens declāre thy glōry Lōrd.

This measure however admits of exceptions; the most frequent of which is the accent on the first syllable of the line instead of the second; thus:

Wīde as the wōrld is thў commānd.

If a minister were to read this and similar lines with an accent on the *second* syllable, or lines similar to that first quoted with

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an accent on the *first*; there is no congregation that would endure him. Yet in singing, nothing is more common than this vile sin against sense and taste; and it is the very sin which the proposed rule is designed to remedy.

The value of the principle may be illustrated again, in the case of pauses. In every line both of poetry and music, there is a natural pause—a short, scarcely perceptible stop, which seems to exist necessarily in the nature of things. In the random mode in which hymns and tunes are usually put together, there is always a chance that the musical and metrical cœsura will fall in different places; and this is in fact an evil of frequent occurrence, which, though it may not amount to an absolute disturbance, yet prevents that exactness and perfection which are necessary to bring out the full expression. Any one may see an example of this in the hymn we have quoted. The pause in the second line is a distinct and peculiar one, both in the tune, and in each verse of the hymn. How different would be the effect of these verses, if sung to a tune having the pause of the second line after the fourth instead of the fifth syllable. It is inattention to this circumstance which so often renders the first and third lines of *Arlington*, and the third of *Arundel*, so grating.

There are other pauses, both in verse and music. Some tunes pause at the close of each line. These are hardly suited to express an uninterrupted sense, and should be employed only for hymns whose lines close in a similar manner. Some tunes pause in some part of one of the lines, as *Arundel* and *Carthage* (C. M.) in the fourth line, and Costellow's *Milan* in the first, third, and seventh. Now if a verse have no corresponding pause, it is sadly marred by forcing it into such a tune; especially when, as sometimes must happen, you are compelled to divide an important word. Then in like manner there are pauses in the measure, and you equally ruin the effect by driving hurriedly over these with a tune that will not stop for the sense. Yet if every verse be not moulded on the same model, so as to create a similar pause in each, it is plain that this incongruity will inevitably exist; since the tune which is excellently fitted to express the sentiment of one stanza, will be, for that very reason, equally fitted to destroy the sense of another.

These are mere hints. I could enlarge and add to them, almost indefinitely, and strengthen their force by examples without number. I have said enough however, I trust, to show that the principle contended for is not only capable of vindication, but is an important one, the neglect of which has been cause of serious evils. If suitable occasion should offer, I may hereafter add to these remarks.

ARISTIDES.

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MISCELLANEOUS COLLECTIONS.

EXTRACTS FROM A LETTER ON UNIFORMITY IN RELIGION, BY ROBERT ROBINSON.

MAKE religion what you will; let it be speculation, let it be practice; make it faith, make it fancy; let it be reason, let it be passion; let it be what you will, *Uniformity* in it is not to be expected. Philosophy is a stranger to it, and christianity disowns it.

A philosopher holds that the system of the Universe is perfect; that the duty and glory of man is to follow, not force, nature; that moral philosophy is nothing but a harmony of the world of spirit with the world of matter; that all the fine descriptions of virtue are nothing but essays on this conformity; thus he proves that moral evil is the production of natural evil, moral good the production of natural good. A philosopher would say to a legislator, as the poet to a man of taste,

> To build, to plant, whatever you intend,
> To rear the column, or the arch to bend,
> To swell the terrace, or to sink the grot,
> In all, let NATURE never be forgot.

Give a philosopher a farm, and injoin him to cultivate it like a philosopher, he will study the soil, the situation, the seasons, and so on, and having comprehended what his farm is capable of, he will improve it accordingly. In the same manner he directs his garden, and every plant in it, never expecting to gather grapes of thorns, nor figs of thistles. What would he,—yea, what would the unphilosophized farmers say of *an act for the uniformity of husbandry?* An act of *Uniformity*, say the honest rustics, what's that? What's that! Why, you must grow nothing but wheat. How! say they, some of our lands are too light, they will produce none; we can grow rye there indeed; we have some even not worth ploughing for rye; however, they will serve for a sheep walk, or at worst for a rabbit-warren. Thus Nature teaches men to reason, and thus they reason right.

Go a step farther. Make this philosopher a tutor, and commit to his tuition a company of youths; he will no more think of *uniforming* these young gentlemen, than of teaching his horse to fly, or his parrot to swim. Their geniuses differ, says he, and I must diversify their educations; Nature has formed this for

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elocution, and that for action. And should the blind fondness of parents complain, his answer is ready, *What was I, that I could withstand God?* In short, place such a man in what disinterested sphere you will, and his principles guide his practice—except indeed he should be chosen to represent a county; then probably, not having the fear of philosophy before his eyes, he might vote for *an Act of Uniformity.*

A law that requires uniformity, either requires men to be of *the same sentiments*, or to practise *the same ceremonies.* Now if it should appear that the first is impossible, the last will fall of itself. For then the question will be, Ought two men who confessedly differ in sentiment, to profess that they agree? Ought an honest man to *be* one thing, and *appear* another? Heaven forbid that any should maintain so dangerous a thesis!

You are a man of extensive knowledge, you know the ancient and modern creeds; you remember that Harry *the eighth* enjoined '*all preachers to instruct the people to believe the whole Bible, the three creeds, the Apostle's, Nicene, and Athanasian, and to interpret all things according to them.*' You know that in Edward the sixth's reign, TWO AND FORTY ARTICLES, drawn up by Cranmer and Ridley, were thought necessary to be published, *for the avoiding diversity of opinions, and establishing consent touching true religion.* In the beginning of Elizabeth's reign, you know, ELEVEN articles were 'set out by order of both Archbishops, Metropolitans, and the rest of the Bishops, for the *unity* of Doctrine to be taught and holden of *all* Parsons, Vicars and Curates; as well in testification of their *common consent* in the said doctrine, to the stopping of the mouths of them that go about to slander the ministers of the church for *diversity* of judgment,' &c. Two years after, all the *former* were reviewed, and the *whole bible*, the *three creeds*, the *two and forty articles*, and the *eleven articles*, were collected into one aggregate sum, and made THIRTY-NINE. Subscription to these has been essential ever since, which subscription *is an argument* (as his Majesty's declaration says) *that all clergymen agree in the true, usual, literal meaning of the said articles.*

Whatever be the *true* meaning of these articles, it is not only certain that Clergymen explain, and consequently believe, them in different and even contrary senses; but it is also credible that no thirty-nine articles can be invented by the wit of man, which thirty-nine men can exactly agree in. It is not obstinacy, it is necessity.

Suppose the thirty-nine articles to contain a given number of ideas, and for argument's sake, suppose that number to be fifty.

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Suppose the capacities of men to differ, as they undoubtedly do, and one man's intelligence to be able to comprehend fifty, a second's five hundred, and a third's but five and twenty. The first may subscribe these fifty points of doctrine, but who can confine the genius of the second? Or who can expand the capacity of the last? In minds capable of different operations, no number of points of doctrine can possibly be fixed on as a standard for all, for fix on what number soever you will, there will always be too many for the capacities of some, and for others too few. If this be the case who can establish an uniformity of sentiment? What earthly power can say, '*We will not endure any varying or departing in the least degree?*'

After all, what is uniformity good for? Is it essential to salvation? Is it essential to real piety in this life? Does it make a subject more loyal to his prince? A husband more faithful, or a parent more tender? Can't a man be honest and just in his dealings without knowing any thing about St. Athanasius? Nay, has not this act produced more sophistry and cruelty than any other act of parliament, from the reformation to this day? Not secular but spiritual severity, not the sophistry of the bar but the sophistry of the church.

Did the great Supreme govern his empire by an act of uniformity, men might be damned for believing too little, seraphs degraded for believing too much. The creed of the inhabitants of Saturn might be established, and theirs that dwelt in the Moon only tolerated. In such a case, what a fine field of controversial glory would open to the divines of these two provinces of the kingdom, on the Origin of Evil? Almighty Father, can a blind belief please thee? Can thy creatures believe what they cannot perceive the evidence of? Can all understand the evidence of the same number of truths? Formed with different organs, educated in different prejudices, dost thou require the same services? Art thou indeed the hard master who reapest where thou hast not sowed? Far from all thy subjects be such a thought!

Conclude then, worthy Sir, that if *God be a rock and his work perfect*, if *variety* be the characteristic of all his works, an attempt to establish *uniformity* is reversing and destroying all the creator's glory. To attempt an uniformity of colour, sound, taste, smell, would be a fine undertaking; but what, pray, will you call an attempt to establish *an uniformity of thought?*

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ANTINOMIANISM:—FROM THE LIFE OF THOMAS SCOTT.

THERE was a weekly lecture at the Lock chapel, on the Wednesday evening, which the evening preacher and I were to take alternately. All circumstances considered, I did not expect much usefulness from this service. I therefore intreated the acting governors to allow me, in addition to it, to preach a lecture on the Friday evenings; the service to be altogether my own. This, after some hesitation, was conceded. The congregation, which might be expected to attend, I was aware, was decidedly Calvinistic: but I was fully determined to bring forward at this lecture (which indeed I had desired almost exclusively for that purpose,) every thing, in the most particular manner, relative to the Christian temper and conduct. With this view I formed, as I foolishly thought, a very *sagacious plan*. I gave notice that I would lecture, in an expository manner, on the Epistle to the Ephesians, in order. At first I was very well attended, my congregation generally consisting of more than three hundred persons. This continued while I was going through the more doctrinal part of the Epistle; though I applied the doctrine very plainly to practical purposes, and often intimated my hope, that I should be favored with equal attention, when I came to speak more particularly on Christian tempers and the relative duties.—*But the Lord took the wise in his own craftiness.* When I arrived at the latter part of the fourth chapter, the alarm was spread, though I stamped every exhortation strongly with an evangelical seal. But at length, when I preached from the fifth chapter, on the words, *See that ye walk circumspectly, &c.*, the charge was every where circulated, that I had changed my principles, and was become an *Arminian*: and, at once, I *irrecoverably* lost much above half my audience.—The Sunday morning congregation also greatly decreased: dissatisfaction was manifested in the looks and language of all the acting governors, even such as had been most friendly: and I seemed to have no alternative, but that of either receding voluntarily from my situation, or being disgracefully dismissed.

I had, however, no place to which to retire: every door seemed to be shut against me. On this emergency, amidst very many interruptions, and under inexpressible discouragement, I wrote in the course of a week, and preached on the Sunday morning following, (November 26, 1786,) my sermon on Election and Final Perseverance. By the next week it was printed and ready for sale: and a thousand copies were sold in about three days. A second edition was printed: but the public were saturated, and few copies were disposed of.

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While I was preparing this sermon, I dined with rather a large party, many of the company governors of the Lock, and zealous, in their way, for Calvinism. In the evening, it was proposed, according to custom, to discuss some religious subject: and, being really desirous of information, I proposed a question concerning the precise boundaries between Calvinism and Arminianism, respecting which so much prejudice against my ministry had been excited. But *in conference they added nothing unto me:* and, two dissenters excepted, no one offered any thing sufficient to shew that he understood the subject. So that, when I concluded with my own remarks, it was allowed that I was more decidedly Calvinistic than the rest of the company!—This was suited in one way to gratify me: but it was still more calculated to convince me, that I was placed in a most unpromising situation.

I well remember, (says Dr. Scott's son and biographer,) the utter astonishment which my father expressed on returning from the party here alluded to. He had not conceived it possible, that men, known in the religious world, could have allowed themselves boldly to take a side, and to talk loudly in favour of a system, of which they scarcely knew the outlines, and the grounds of which they were not able to explain, still less to defend.—It is much to be hoped, that so instructive a record, as we are now considering, will not have been written in vain. That some, at least, will allow themselves to be put on their guard against being scared by the terror of a mere name; and will be induced, after the honorable example of the Bereans, to 'search the scriptures,' concerning what they hear, and to ask, not by what distinctive appellation it may be described, but whether it is 'according to the oracles of God' or not.—It is to be hoped, also, that some persons, immersed, perhaps, in secular business, from Monday morning till Saturday night, may be induced to doubt whether they are quite so well qualified to decide upon difficult theological questions, as they may have taken it for granted that they were.

I fear it is but too obvious, with respect to many of the numbers who were 'irrecoverably' driven from the Lock, when my father proceeded to unfold and apply the parts of St. Paul's writings which treat of 'Christian tempers and relative duties,' that their real objection was not to Arminianism, (of which they very probably scarcely knew the meaning,) but to *half, or more than half, the word of God.* They had been accustomed to overlook it themselves, and could not bear to have it pressed upon their notice by another.

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My father continues: I had at this time many instructers as to my style of preaching; and some at the Lock board assumed rather a high tone of authority: while others were disposed to counsel me as the messengers of Ahab did Michaiah.* But I disposed of the dictating instruction very shortly. 'Gentlemen,' I said, 'you possess authority sufficient to change me *for* another preacher, whenever you please; but you have no power to change me *into* another preacher. If you do not convince my understanding that I am in an error, you can never induce me to alter my method of preaching.'

HYMN.

Faint not, poor traveller, though thy way
Be rough, like that thy Saviour trod;
Though cold and stormy lower the day;
This path of suffering leads to God.

Nay, sink not; though from every limb,
Are starting drops of toil and pain;
Thou dost but share the lot of him,
With whom his followers are to reign.

Thy friends are gone, and thou, alone,
Must bear the sorrows that assail;
Look upward to the eternal throne,
And know a friend who cannot fail.

Bear firmly; yet a few more days,
And thy hard trial will be past;
Then wrapt in glory's opening blaze,
Thy feet will rest on heaven at last.

Christian! thy friend, thy master prayed,
While dread and anguish shook his frame;
Then met his sufferings undismayed;
Wilt thou not strive to do the same?

Oh, think'st thou that his Father's love
Shone round him then with fainter rays,
Than now, when throned all height above,
Unceasing voices hymn his praise?

Go, sufferer, calmly meet the woes,
Which God's own mercy bids thee bear,
Then, rising as thy Saviour rose,
Go, his eternal victory share.

* 1 Kings xxii. 13, 14.

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REVIEW.

ARTICLE XIII.

A Catechism, in three parts. Part first, containing the elements of religion and morality; designed for children. Part second, consisting of questions and answers, chiefly historical, on the Old Testament. Part third, consisting of similar questions and answers on the New Testament, designed for children and young persons. Compiled and recommended by the Ministers of the Worcester Association in Massachusetts. Cambridge.

An Introductory Catechism, by Dr. Carpenter; and also, a Catechism of Scripture names, by Dr. Watts; to which are added, Prayers and Hymns for children. Baltimore.

The first named of these little books is compiled and recommended by the Worcester Association of Ministers, who deserve praise for their repeated attention to this important subject. They several years ago published a catechism for the benefit of the children in their several parishes, which being now out of print, they have attempted to improve upon it in the present publication, and have sent abroad what we conceive to be a very valuable work of the kind. It is in part a compilation, and in part original. Many questions and answers are extracted from the little manual for small children entitled 'Elements of Religion and Morality,' which has been for many years extensively used and highly valued. The catechisms of Watts also, which have been freely drawn from by all who have made similar compilations since that good man lived; and of Priestley, who laboured alike for philosophers and for children, have been in some instances consulted. The result is a judicious and useful book, which may be introduced with advantage to schools and families.

It is divided into three parts. The first part contains the simplest principles of moral and religious knowledge, and the most important precepts of religious obedience, in language perfectly adapted to the comprehension of children. Amongst these we were particularly gratified to find some of our Saviour's prominent instructions introduced in the very words of scripture. We were also pleased with the answer to the 50th question, as introducing to the notice of children the early obligation of the

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Lord's Supper, the consideration of which is too apt to be postponed as a matter with which none have any concern until they arrive at man's estate.

The second part contains questions on the Old Testament. They are principally historical, relating to those persons and events, an acquaintance with which is of most consequence in reading the sacred volume. Some are chronological, giving the date of those remarkable events or distinguishing epochs, to which the rest of the history may be referred. Some are geographical, pointing out the situation of many important places. Some relate to those circumstances in the contemporary history of other nations, to which allusions are sometimes made in the Bible. Some describe the great feasts of the Jews, about which children are apt to be told nothing, and therefore to have erroneous conceptions of some passages. It is readily perceived that all this is valuable information, which must *essentially* aid the intelligent reading of the Scriptures. Children are thus furnished with a sort of key, by which they will be able to unlock many difficult passages for themselves. The plan we believe to be new, so far as relates to this particular.

The third part contains questions on the New Testament, upon a similar plan with those on the old. They are confined principally to stating general principles and leading facts, the knowledge of which is necessary and sufficient to illustrate much of the gospel history, and which does not ordinarily find place in catechisms. We esteem this exceedingly judicious and useful. As examples of what we mean, we refer to Part II. qu. 54, 55. 64. 68. 69. 81., &c. and Part III. qu. 29. 33. 75. 76. 77. (together with the note, which perhaps might well have made part of the answer,) 93, &c.

The other work, whose title we have given above, is the republication of Catechisms by Drs. Carpenter and Watts. That of the former is designed for the youngest class of learners, for whose use it is excellently suited. Its great peculiarity is a greater fulness on the character and offices of Jesus Christ than is usual in works of this sort. That of the latter is a catechism of names and places in the Old and New Testaments, conveying useful information in a concise and easy form.

We recommend both these publications to the attention of parents and teachers. Some may probably find the one, and some the other, best adapted to their design or suited to their taste. But there need be no interference between them. Both may be advantageously used in the instruction of the same children. Teachers of schools, and ministers in parochial instruction, may give them to different classes of their pupils,

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and will probably find the interest of the children in their work kept alive and increased by a change from the one to the other. One catechism is soon learned, the answers become familiar, and when they have been repeated every sabbath for a year, they cease to excite the attention they once did. A change is for this reason desirable. And not less so for the sake of the teacher, who equally with the pupil needs to have his attention sometimes excited by change.

ARTICLE XIV.

Sermons on the Unity of God, and on the Character of Jesus Christ. By WINTHROP BAILEY, A.M. Minister of the Gospel in Pelham, Mass. Springfield. A. G. Tannatt & Co. 1822. pp. 68.

'THE unity of God,' is a doctrine, not only most agreeable to reason and philosophy, but expressly taught by divine revelation. It was received by the Jews, who had the books of the Old Testament, and it is received by Christians, who have the books both of the Old and New Testament. Christians of all sects and names profess to believe, that there is only one God. This doctrine makes the first article in the creed of all who admit the inspiration of the Bible, and embrace the christian theology. And their faith is confirmed by the consideration, that the exercise of their rational powers, and the knowledge of events in the physical creation, conduct to the same conclusion. That there can be but one First cause, is the voice alike of nature, of reason, and of revelation.

Whence is it, then, that there are advocates, zealous and intolerant advocates, for a creed, which militates with this most plain and evident truth, essential both to true religion and true philosophy? What is the purport of this creed, and how is it supported?

The time has been, when the mysteriousness of a doctrine was rather urged in its favour, than as an objection. But at the present period, men of inquisitive minds and philosophical research will not avail themselves of such a subterfuge. Neither the Athanasian or Nicene creed is now received, merely because it is mysterious and apparently contradictory. But resort is had to reason and scripture for proof of the doctrine. The learned Trinitarians of modern times refer to certain passages of scripture, and advance their "strong reasons,' drawn from their interpretation of those passages, with a view to convince thinking

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and intelligent men of the truth of this theological tenet. And yet we venture to assert, that had not the doctrine been handed down from the dark ages of former times, and surrounded with much to awe the ignorant, and give its advocates a character for superior wisdom and sanctity, no man of the present age would dare to advance it, or pretend to support it from either reason or scripture. Were the article, now, for the first time, to be framed and offered to Christians, for their credence, we are satisfied it could find as few believers, as the peculiar and most mysterious doctrines of Swedenborg, or the Romish dogma of transubstantiation. It is chiefly to its antiquity and the venerable names with which it has been associated, that we are to attribute its present reception and popularity. But with learned and intelligent men, this should be no apology.

It is well known to theologians, that the doctrines of christianity became greatly obscured and corrupted in the *third, fourth*, and fifth centuries; and so continued till the time of the reformation and the revival of letters in the fifteenth century. It is not necessary here to relate all the causes and occasions of this corruption. It is admitted, that, after the immediate disciples and converts of the first apostles of our Lord, all miracles and inspiration ceased. The writings of Christian apologists and commentators, after this, though some of them learned and pious, exhibit lamentable specimens of false reasoning and visionary opinions. The doctrines of the Platonic school, which admitted a variety of beings superior to man, but inferior to the Great First Cause, were received by christian divines; and, mixed with the declarations of the gospel, formed a system (if system it may be called) of mystery, jargon and absurdity. The Athanasian creed is in full proof of it. And we cannot but express our astonishment and regret, that any one, who has gone much to the holy scriptures for gaining knowledge and regulating his faith, should ever listen with approbation to the absurdities and contradictions of that popular and orthodox formulary.

On this subject, there are even now but comparatively few who allow themselves to think and inquire with freedom. And there is a readiness often discovered to avail of the natural disposition of the ignorant to adopt a creed involving the greatest mysteries. We do not say this by way of reproach to the sincere and pious. It is difficult to deviate from creeds early embraced and long held sacred. Nor would we hastily condemn those who differ from us in our views on this point of faith. There is a mystery respecting the nature and essence of the Deity, which justly inspires with religious awe and baffles our deepest researches. And a doctrine is not to be discarded,

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or hastily pronounced erroneous and absurd, merely because it is incomprehensible. Yet when a proposition is offered to our understanding, (and it must be offered to our understanding, if we are required to believe it,) if it be plainly absurd and contradictory in its very terms, we cannot assent to it: And he who declares an assent to it, is less entitled to the claim of either reason or piety, than he who hesitates, and expresses his doubts.

Setting aside the antiquity of the dogma, which is really nothing in its favour, and admitting its contrariety to reason, and to scripture in its most plain and express declarations; what, indeed, is there left for its support? It is this, and only this—we say it most seriously and candidly—that there are some passages in the Bible, which *seem to imply* the doctrine of the Trinity. The Spirit of God, or the Holy Spirit, *seems* sometimes to be spoken of as a being distinct from God. And Christ has powers and attributes ascribed to him, and is described, in some parts of the Bible, as so connected with the Deity, that, it is said, we are justified in considering him perfectly equal to the supreme God. And yet being a separate intelligence, we are warranted in saying there are three persons in the divine nature; or three gods, and yet but one God.*

Now a doctrine so contrary to, as well as above reason, should be expressly and clearly revealed; otherwise we cannot be required to receive it: whereas it is only matter of construction and reasoning from certain declarations, or interpretations of a few passages of scripture, confessedly difficult and figurative. And the Unitarians contend, that, as the divine Unity is clearly and fully taught, it is the part of reason, and is due to truth to inquire, whether these difficult, obscure and figurative expressions do not admit of a different explanation, and altogether consistent with the doctrine so emphatically inculcated, of *one* God. If it were possible for a man to be impartial in judging in a cause when he himself is a party, we should not fear to appeal to the candid and intelligent Trinitarian, for a decision in our favour.

The texts of scripture, which are supposed to teach the doctrine of the Trinity, are very few. We think it may be said, that there are none (which are admitted to be genuine) which directly or plainly assert it. And keeping in mind the considerations above suggested, of the explicit declarations, that '*God is one*,' and of the figurative expressions relating to Christ, on account of his divine commission and miraculous character;

* A mere *modal* distinction does not satisfy the advocates of a Trinity; nor does their language imply this only.

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these passages, most relied on by Trinitarians, will be found to afford feeble support to the article: too feeble, indeed, to shake our belief in the *fundamental* truth of the strict *unity* of the supreme Deity.

So little stress is now laid by those even who contend for the co-equality of Christ with God, upon the ancient doctrine of the separate and distinct existence of the Holy Spirit, that it is not necessary to dwell on this point. It seems to be generally conceded, that the texts of scripture, which mention the divine spirit and the spirit of God, intend only the intelligence or energy of the Deity himself. And the supposition is perfectly consistent with the popular language, in which the Bible was written.

Whether we examine the Septuagint version, or consider the Hebrew idiom, the celebrated passage in the IX chap. of Isaiah, must be acknowledged by the candid and impartial critic to give no support to the Athanasian creed. It simply implies, that Christ, or the Messiah who was promised, would be endowed with great miraculous powers and have extraordinary knowledge of the will and purposes of Jehovah; that he would be the constituted Head of a new pacific and holy dispensation, to which the world would be subjected, and by which it would be sanctified and governed. He was to be the leading and chief Agent in this great moral creation; and the doctrines he was to teach to effect it, were to be divine and heavenly. So when it is said, 'his name shall be called Immanuel, or God with us,' the true and only meaning is, that the power and wisdom of God would be singularly manifested by him. In this sense, the Jews understood it. For when our Lord performed miracles among them, they said, 'truly a great prophet is risen up among us, and *God has visited his people.*' When our Lord says, 'He who hath seen me hath seen the Father; I and the Father are one; The Father dwelleth in me and I in him,' &c.; there is no difficulty in explaining these passages in perfect agreement with the entire unity of the Deity. It is evident from the connexion, from other similar texts, and from attending to the manner, in which he speaks of his own and the Father's connexion with the disciples, that the language is highly figurative; and is intended only to suggest the special and extraordinary communications of divine wisdom and power to himself and to the apostles, for the great purposes of teaching and establishing a new religion in the world; and the divine favour and support to be vouchsafed to the sincere and faithful followers of the Messiah. It is only to read these passages with an unprejudiced mind, to perceive that they do not at all teach the co-equality of Christ

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with the Supreme Deity. For in all these places, it is expressly stated, that he was appointed, ordained, sent, empowered. and supported by God. And the recollection of his miraculous character and his high prophetic powers will fully justify the phraseology used by the Apostle; especially when we consider the figurative style of the oriental writers.

The introductory verses of St. John's Gospel, which some consider a very difficult passage, when compared with other parts of his gospel, and reference is had to the peculiar style of this Apostle, we think do not militate with the doctrine of the divine unity, so expressly taught in other parts of the evangelical writings; nor represent Christ as an independent, co-equal God. Some, indeed, contend that they represent Christ to have existed before all time, and to have created the visible universe. But on close examination, the more rational and consistent interpretation is, that the divine intelligence or wisdom, by which the worlds were made, and which is the underived source of all light and power, and being, (and therefore with God and God himself) having been disregarded, or unperceived and unacknowledged, amidst prevailing darkness and error, one was ordained and commissioned to be the Messiah, or Christ and anointed of God, to enlighten, to reform and save mankind. That divine spirit, which illuminated the prophets of old, and which, indeed, gives a degree of wisdom and understanding to all intelligent beings, qualified Jesus of Nazareth for the high and holy office of a spiritual teacher and guide and head to an erring, ignorant world.* He had greater degrees of knowledge as to the divine purposes and will than any other prophet. He had 'the spirit of God without measure.'

Thus qualified and thus assisted, he was a light to enlighten the moral world; the Son, Image, Agent, and Messenger of the Most High. Never did so much divine intelligence dwell in flesh, or in a human form before. And as he was willing to forego his own glory; to devote himself wholly to the cause, for which God had highly endowed him, to labour and suffer for others, he is therefore justly, though figuratively, called 'the Lamb of God;' our ransom, our redeemer. He came to turn us, and thus to save us from our sins; and by believing and following him we shall have eternal life. And had he, indeed, shrunk from his destined work, had he not lived and taught and suffered, as he did, (if one might make the supposition) the world would not have been blest by his perfect example and heavenly

* See Luke i. 35.—ii. 30, 31.—xxiv. 19. John i. 17, 18. Acts ii. 22.—iii. 13–15, and 26.—iv. 10.—v. 30, 31.—x. 38.

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doctrine; nor supported by the hope of immortality, resting on his resurrection: all would have been moral darkness still. But he was faithful to him who appointed him; he endured temptations; he performed the whole of his heavenly commission; he revealed the grace of God; he exhibited the power of religion in his own conduct; he submitted to death as necessary to the fulfilment of the divine purposes; he was obedient in all things to the will of God; and thus became perfect through sufferings. He is, therefore, exalted to the right hand of the Eternal; and is made Head of the church, or first and chief among the saints or children of God; who, through his faithful agency and the influence of his heavenly doctrines, are to be made partakers of immortality.

It is only to consider our Saviour in this high and holy character, to consider him as faithfully fulfilling this important and divine work of a messenger from God, to enlighten and reform mankind; and all the epithets applied to him in the New Testament will appear perfectly just and consistent, without the strange and revolting interpretation, which the Trinitarians adopt. As he was amply qualified by the Deity to instruct and save the world, it was most proper to speak of him as the Messenger and Son of God; as 'the Captain of our Salvation,' 'the resurrection and the life:' as 'having power *given* him to bestow eternal life' on the obedient and pious; as 'judge of the world,' as 'having all authority in heaven and earth,' &c.

We will only add, that the passage in 1 John, v. 7, is acknowledged to be an interpolation by all candid and learned Trinitarians; that, in Acts, xx. 28, it should be Lord or Christ, and not God; and that the texts, 1 Tim. iii. 16; Heb. i. 8; 1 John v. 20, and Rev. i. 11 and 17, are not, all of them, as they now appear in our Testaments, agreeable to the most ancient and correct versions; and that some fairly admit of translations, which afford no support to the doctrine of the perfect equality of Christ with the Supreme Deity.

But upon all these points we have written more fully in other places, and do not now intend to enlarge. We rather refer our readers to Mr. Bailey, the author of the sermons mentioned at the head of this article. He is a decided and able advocate for the doctrine of the divine unity. We do not, indeed, perceive any arguments entirely new, or more convincing than have been urged by other writers. But it is apparent, he has thought much on the subject; that he has read the Bible with attention, for the purpose of forming his opinions consistently with its inspired declarations; and that he is most sincere and impartial in his present convictions. He refers to the opposition of the

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doctrine to our reason and understanding; but dwells chiefly on those passages of scripture which are supposed to relate to the subject. He insists on the express declarations in the Bible, that *God is one;* and that Christ was sent, commissioned and qualified by God for the great work of salvation: and that however highly our Lord is represented and whatever epithets are applied to him, they must all be taken and construed in accordance with other plain texts of scripture, which teach the unity of the Deity. The passages quoted by Trinitarians, are mentioned, and the criticisms and remarks accompanying, are correct and discriminating. But, above all, there is a most excellent spirit discovered in the whole discussion, which we recommend to all who engage in theological controversy. Why is it, we ask with surprise and regret, that among men who profess to be disciples of the blessed Jesus, and who are contending, not for triumph, but for truth, not for speculative tenets, but for 'doctrines according to godliness;' there appears so much ill will, uncharitableness and bitter reproaches? Alas, we fear, 'they know not what spirit they are of.' A humble and devout spirit, after all our researches and inquiries, will teach us charity, and will prevent our anathematizing others who are faithful in their investigations and true to their own convictions. We cannot, indeed, conceive that real christians will 'bite and devour one another.'

We are the more gratified with the views and reasonings of Mr. Bailey, because they are those of a man who has seen and felt all the difficulties with which the subject is encompassed, on the one side as well as on the other. He has been perfectly acquainted with the strong holds of orthodoxy, in which for years he dwelt. He knows the full weight of the arguments on which he once rested, and therefore can the better appreciate those which oppose them. The evidence which has satisfied ourselves, seems to acquire double value, when we find that it has proved sufficient also to satisfy one, who had been accustomed to regard it as light and weak. Mr. Bailey was formerly a decided Trinitarian. But from recent examination of the New Testament and serious reflexions on its declarations, he has become convinced that the doctrine is not taught in the inspired volume: That it is an article framed by fallible men; resting wholly, (so far as scripture is concerned) on forced and unauthorized constructions of a very few texts. The honesty, explicitness, and strength and clearness of reasoning, with which he has declared his convictions to the world, instead of persecution and reproach, merit commendation and praise.

We recommend these sermons to serious and inquiring christians, who are desirous of having their opinions rest upon the

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foundation of the apostles and prophets; and who would have their faith stand, not in the pretended wisdom of fallible men, but in the plain declarations and instructions of the gospel, which is 'the power of God.' They will find all the main points of scriptural evidence, adduced with great clearness and conciseness, leaving every argument in its naked force, unencumbered by needless words, circumlocution, or repetition. We do not know that they would be likely to meet elsewhere an equally extensive view of the subject comprized within so small a compass, and set forth in so satisfactory a manner. The Sermons are six in number, with the following titles:

Sermon I. The Father alone to be worshipped, as the True God.

Sermon II. Christ and the Father, two distinct beings.

Sermon III. The names, titles, and works of Christ, considered.

Sermon IV. Christ does not possess the peculiar attributes of God.

Sermon V. Christ is not to be worshipped as God.

Sermon VI. Christ possesses only one Intellectual Nature.

We spare ourselves any analysis of the contents, and present but one specimen of the book.

'The circumstance that both are mentioned in the same connexion, is no evidence that both are equally worshipped. This is confirmed by the following examples. "And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord and the king." (I. Chron. xxix. 20.) Here Jehovah and David are connected as objects of worship, in the same way, as God and the Lamb are connected in the passages under consideration. Had these words been found in the New Testament, with the name *Christ* instead of *the king*, it is needless to say, how they would be applied by Trinitarians.—We should have been told of the inconsistency, nay the idolatry, of uniting a creature with the Creator, in the same act of worship. The passage now shows, how we are to estimate this kind of argument. It proceeds on a wrong supposition; viz. that both of the persons, mentioned, must be equally objects of worship. When the congregation worshipped Jehovah and David, they doubtless worshipped each according to his character; the first, as God, the second, as king of Israel. Both were worthy of honour; but in unequal degrees. So, when blessing, honour, &c. are ascribed to *him that sitteth on the throne*, and to *the Lamb;* the nature of the case, and the description, given of the two, show, as in the other instance, that only one of them is worshipped as the supreme God. The language here no more proves the Lamb to be equal, or equally worshipped, with him, who sitteth on the throne; than, in the other case, it proves David to

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be equal, or equally worshipped, with the Lord. Our Saviour said, "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in *his own* glory, and in *his Father's*, and of the *holy angels*." (Luke ix. 26.) Had the last clause been;—"when he shall come in his own glory and of the Father, and of the holy Spirit;"—we should probably have been told, that the glory of the three is the same, and therefore that the three must be equal; and, further, that it is inconsistent to mention the glory of a creature in connexion with that of the supreme God. The passage however entirely refutes this mode of reasoning; and shows, from the very best authority, that the glory of creatures may be mentioned in the same connexion with that of the Creator, without any design of representing them to be equal. St. Paul said, (1. Tim. v. 21.) "I charge thee before *God*, and the *Lord Jesus Christ*, and the *elect angels*." Had this passage been read;—"I charge thee before God, and the Lord Jesus Christ, and the holy Spirit;" it would doubtless have been regarded as a proof of the Trinity; on the ground, that, in the most solemn charge, which can be given to man, a created being could not consistently be united with the supreme God. Perhaps it would have been considered an act of worship to the three persons in the divine nature; and as an instance of the equal glory, which they receive. Of "him that overcometh," Christ said, "I will write upon him the name of my *God*, and the name of the *city* of my God, and *my* new name." (Rev. iii. 12.) Though this is never thought to prove the supreme divinity of "him that overcometh;" yet, the angel, who is supposed to be Christ, is thought by many to possess essential deity, because God said "My name is in him." (Ex. xxiii. 21.) Why is an inference drawn in the latter case, which, as every one knows, cannot be drawn in the other?"—pp. 57—59.

ARTICLE XV.

The History of the Church of Christ. By JOSEPH MILNER, M.A. 5 vols. 8vo. Boston. 1809. 12mo. 1822.

WE rank ourselves with those who believe that the world is gradually growing wiser; in religion as in every other department of knowledge. And yet on this supposition, we can hardly account for the singularly vicious taste of the public, evinced by the sort of books that are growing into popularity. Why is it that the solid and deep-toned, though in some respects erroneous, devotional works of Taylor and Baxter and Watts, are every where giving place to the flimsy sentimental trash continually teeming from our presses, in the shape of Diaries

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and Experiences? Why is it that the sensible and learned Expositions of scripture by Whitby and Doddridge, are likely to be intirely supplanted by the cumbersome volumes of Scott, whose wearisome 'Notes and Observations,' are not only read and endured, but praised and held as almost oracular? These surely are signs which would seem to indicate a retrograde movement of the human mind; so far at least as religion is concerned. It certainly must prove some such movement that another edition of Milner's Church History is demanded; an author remarkable for nothing more than for the dull and heavy manner in which he retails his dull and heavy matter. Our surprise that there should be a demand for a new edition of this book is the greater, because the same subject has been so often treated by other and abler hands; by men holding the same theological opinions with Milner, and yet in every respect superior to him as ecclesiastical historians;—not only more learned, consistent and *impartial*, but also more dignified, more interesting, and even more powerful as the advocates of their party, and certainly more respectable as its representatives.*

The very principle on which Milner proceeds in writing his history, and which he boasts of so much as his 'new plan,' is liable we conceive to very strong objections. He thinks that 'in every age there have been *real* followers of Christ' who have constituted his church, and that 'to illustrate the character of these men, and point out some of the effects of the Holy Spirit upon them,' is the true and proper object of the ecclesiastical historian. Under these impressions he gives us what he is pleased to call, 'a history of the out-pourings of the Divine Spirit;' without paying much attention to the secularities of the church, to its forms and customs in different ages, to the causes of its errors and dissentions, nor even to chronology or the connexion of the narrative. Now we do not deny that such a work, executed with judgment and in a good spirit, presenting in

* It is objected to Mosheim, and perhaps with some degree of justice, that he is too voluminous a writer and too erudite, as well as too much employed upon civil affairs, and upon the schisms and corruptions of the church, rather than upon the church itself, for general reading. But there are other works against which none of these exceptions can be taken, in particular the following:—'The History of the Christian church from the Birth of Christ to the Eighteenth century: including the very interesting account of the Waldenses and Albegenses. By William Jones. 2 vols. 8vo. 4th Edition. London: 1819.' Here is a work respectable in every point of view, embracing the same period and written upon nearly the same plan with Milner's, coming too from an orthodox man and designed expressly for popular reading; and yet this book has been allowed to reach a fourth edition in England without having been reprinted in this country.

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a connected series the lives and pious meditations of all the best men that have lived under the christian dispensation, would answer many useful purposes, and would be on the whole a very good book. But it certainly would not be a good history of the *church* in any proper sense of that word, since from the very principle of its construction, it would be materially deficient in the information which such a work is expected to give. Milner gravely tells us in his Introduction, that 'an history of the perversions and abuses of religion is not properly an history of the church; as absurd would it be to suppose an history of the highwaymen that have infested this country, to be an history of England;' and indeed we might give this as a specimen of our author's profound and discriminating observations. It is true we do not expect to find in the history of any country, a history of its robbers and beggars. But what would Milner have said to a history of England, in which the reigns of Edward the Third, and Henry the Eighth, were entirely omitted or slightly touched upon, because forsooth they were bad men and trampled on the laws. Besides, a work composed upon this plan, however well executed, could answer but very imperfectly the *moral* purposes of an ecclesiastical history. The office of an ecclesiastical historian is not to give us merely a dry chronicle of facts, nor yet to fatigue us to death, by a tedious recital of the religious experiences of honest well-meaning men. His object is, or at least it ought to be, to teach us human nature, as it is affected by religious truth and religious error; to point out the thousand forms which faith and piety and religious zeal have assumed; to show the mutual influence which church and state, religion and learning, have had on one another; to convince us that there have been good men and bad men of all persuasions, and in all religious connexions; above all to demonstrate the absolute futility of all arguments in favour of a disputed doctrine, drawn from its antiquity, its general reception or the authority of distinguished names; and in fine, to make us truly and thoroughly *liberal* with respect to all sectarian differences, in the same sense and in the same way, that travel and an extensive acquaintance with the world, make men liberal as to all local prejudices. These are the proper objects of ecclesiastical history; but it is plain that none of them can be compassed on Milner's 'new plan.' We admit that some writers have dwelt too exclusively on the errors and corruptions of the church, and in a tone too of sarcasm, or levity, or heartlessness, which we altogether disapprove; and the tendency of which upon common readers, must be to produce a deep and inveterate scepticism. Among such writers we must class Gibbon, Middleton, and

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Robinson, amusing and instructive as we consider them in other respects. Still we cannot but think that truth is often as much advanced by a judicious exposure of error, and piety by the unmasking of hypocrisy, as by any other means. And though we must regret that men calling themselves Christians, and the *only* Christians, should ever have resorted to arts and practices that have brought dishonour upon the Christian name, yet as such has been the fact, it may be well for the public to be apprised of it, as it may do something to prevent a recurrence of similar impositions.

We have said more perhaps than was necessary upon our author's plan, as he does not scruple to depart from it himself whenever it suits his purpose. It is against the manner and spirit with which he has executed his plan that we would be understood principally to protest. Indeed he seems to have thought of his plan merely because it affords him a fairer pretext for saying nothing but what is good of the orthodox, whom he chooses to consider as *the church*, and nothing but what is bad of the heretics, whom he chooses to consider as the adversaries of the church. What really distinguishes the work before us from all others of the kind is that it is an avowed attempt to make it appear that there has been no piety, no humility, no real virtue out of the orthodox communion.

'Yet I shall beg leave,' says the author, 'to insist on the necessity of our understanding certain fundamental principles, as necessary to constitute the real gospel. The divinity of Christ, the atonement, justification by faith, regeneration—we have seen these to be the principles of the primitive church, and within this inclosure the *whole* of that piety which produced such glorious effects has been confined, and it is worthy the attention of learned men to consider whether the same remark may not be made in *all ages*.' I. 142.

Speaking of the modern Unitarians he asks, 'Are these the Christians of the three first centuries? Were they such men as these whom Celsus scorned? No surely. If they were, their worldly ambitious spirit might easily have found some of the many pretenders to the Roman empire with whom they might have united. We should have seen Christians active in politics, bargaining with different competitors for the empire, and insisting on some communication of temporal powers and privileges to themselves. Men so void of heavenly ambition would have displayed that which is of the earth; and had Ebion's religious sentiments been then as prevalent as now, the humble, meek, charitable, passive, Christians would not have adorned the historic page; but the turbulent, aspiring, political sons of Arius and So-

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cinus would have been the predominant characters of the foregoing narrative.' I. 506.

'However melancholy may have been the scenes of human wickedness, which we have reviewed, and however faint the marks of godliness in any person, still real virtue was seen the attendant of orthodox sentiments *alone*.' II. 167.

'I love to lay open to the reader all along the connexion between principle and practice,' says Milner, while he is lauding the praises of SAINT Austin, the father of modern orthodoxy—'and if I show not the indisputable superiority of the orthodox Christians, in disposition and temper, I miss one of the most important points which I have in view through the whole history.' II. 371.

We see therefore that the real object of this book is not to give a history of the church, properly so called, nor to promote the interests of piety and practical Christianity—but to aid the views of a party; and to this object every other consideration is made to yield. What degree of historical fairness and fidelity can be expected from an author writing for such a purpose, and under such influences, we might leave it for the public to judge. A man must be expected, under any circumstances, to feel and show some degree of partiality for those who have held and defended his own sentiments. In estimating the comparative virtue and intelligence of these men and their opponents, he will, however, if a candid writer, make allowances for this partiality, and guard against this very natural bias, as he would guard against any other temptation, that might lead him into error. When, therefore, a writer comes forward, like Milner, who, instead of a mere pardonable and guarded leaning in favour of his own party, arrogates to them *all* the piety, and *all* the humility, and *all* the virtue—when, too, in contempt even of the appearance of candour, he has the effrontery to avow this in the very outset, and in so many words to declare that he shall '*miss one of his most important points*' in writing, if he does not confirm and propagate this prejudice—what man in his senses would put any confidence in the representations of such a writer?

The foregoing remarks are applicable to any historian, but particularly to the ecclesiastical historian from the peculiar nature of his subject and the materials. No distinguished partizan in the church, whether orthodox or heretical, ever lived in the times to which Milner's history relates, who has not had two opposite and irreconcilable characters given him by his cotemporaries—one by his friends, the other by his enemies. The historian, therefore, who is so disposed, may adopt one of these representations throughout, and reject the other altogether, and

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the man stands before him—a saint or a devil, just which he pleases. Our author, as might be expected, has followed this course in all cases; for we doubt whether a single instance can be adduced, in which he has set aside, or even qualified, the statements of orthodox writers by the equally respectable testimonies of cotemporary heretics. In this way he finds no difficulty in giving the utmost license to his partialities, without going counter to his documents; for his partiality discovers itself, not in wresting his documents, but in selecting them. Besides, another circumstance should be considered in this connexion, for which, however, Milner makes no allowance—that while the orthodox authorities have been carefully preserved to us, the works of the early heretics have for the most part been suppressed and destroyed; especially those which contained their own vindication, or exposed the vices and follies of their persecutors. We see, therefore, how easy it was for our author, notwithstanding all his parade of documents, and his pretending to derive his statements from cotemporary authorities, to give a history to all intents and purposes as partial, and we had almost said as fabulous, as if it had been throughout of his own invention.

Not, however, that Milner thinks any sort of testimony to be necessary in many cases to establish his points. The very circumstance that a man was orthodox, is to him proof sufficient that he was a good man; and, on the other hand, the single fact that a man was heterodox, is proof sufficient that he was a bad man; and he sets them down accordingly. 'One circumstance,' he observes, 'which convinces me that genuine godliness, the offspring of Christian principles, *must have been* with the primitive monks, is because they generally vindicated the Nicene faith and could not endure Arianism.' (II. 106.) And again he says, (II. 209.) 'a man ought no more to plead the pretences of conscience for rejecting the fundamentals of the gospel, [before enumerated] than for the commission of murder, theft, or any other criminal action'—thus making a rejection of orthodoxy to imply, not merely an error in judgment, but a destitution of moral principle. Such a man may indeed be said to write an ecclesiastical history upon a '*new plan.*' We do not complain of a man's attachment to his principles, nor of his believing in their superior efficacy, nor of his gratitude and respect for those, who, in former times, have defended and illustrated them. All this is natural, and we presume universal; at least we know that such are our own feelings and convictions: but we hope never to suffer them to pervert our moral judgments. We can have no patience with a man like Milner, who deliberately sets himself to the task of glossing over the gross ignorance and palpable

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superstitions of the orthodox Fathers, merely because they were orthodox; denying or excusing or vindicating their bigotry and intolerance;* palliating and even justifying their persecuting spirit; except indeed when it proceeded to put heretics actually *to death*, which he acknowledges is carrying a wholesome discipline a little too far. Mark however the guarded and tender expressions in which he rebukes them for shedding human blood. 'I *scarce* know any thing,' he remarks 'more *disagreeable* to the spirit of a really good man, than to think of punishing CAPITALLY, persons whom he is constrained to believe, are walking the broad road to eternal destruction.' (II. 189.)

As for the early heretics, we have no interest in defending them from the aspersions cast upon them by Milner and others. It is probable they shared with the orthodox, the virtues and vices prevalent in their age; and perhaps equally, except that the persecuted are generally better men than their persecutors; partly because they have not the power and opportunity to do so much wrong, and partly because the very oppressions which they endure have a tendency to imbue them with better feelings. It is certain, however, that they have been greatly misrepresented. To borrow the language of the calm and judicious Lardner; 'some seem to have reckoned that they have a right to say the worst things of heretics, which they could; and others have thought themselves obliged to believe all the evil that has been reported of them.' 'It is improbable,' continues the same writer, 'that these men should have exceeded all others in vice. Neither can it be to the honour of Christians or their religion to multiply sects or divisions among them, or to aggravate and multiply their faults. In all bodies that are numerous, there will be some lewd and profligate persons; but that whole sects and parties should practise and teach wickedness, is very unlikely, and ought to be well attested before it is believed.† Our

* See on this subject Chap. XVII. Cent. IV. on 'Ecclesiastical Establishments;' which contains a wretched attempt to vindicate the interposition of the civil arm to punish heresy. From such a writer we might expect such a remark as the following: 'But without an *establishment provided by the state*, the greater part will scarce have any religion at all; wickedness will be practised on the boldest scale; and if the form of government have a large portion of liberty in its texture, the manners will be egregiously dissolute.' (II. 222) Our own country, thank God, is 'without an establishment provided by the state,' and our government also has 'a large portion of liberty in its texture;' but have the consequences been as stated above? Is it possible that our citizens, that congregationalists, that the descendants of the Pilgrims, can wish to have such slavish maxims disseminated?

† Lardner's Hist. of Heretics, Sect. viii. We cannot refrain from giving in this place the character which Milner is pleased to award to Dr. Lard-

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author, however, gives no quarter to the heretics, as might be expected, for indeed he would 'miss one of his principal points' in writing if he did. He denominates, and what is more, he treats them as 'the instruments of satan;' he even attempts to fix on them those charges which Celsus and Porphyry brought against the christians generally; making them as it were the scape-goats of the church; he denies to them indiscriminately the possession of any *real* goodness whatever, in accordance to the assumption on which his whole book proceeds; whatever virtue they may *appear* to possess he ascribes to 'a spurious decency and gravity of manners;' and if they appeal to their martyrs to testify to their sincerity and constancy, he is ready to exclaim in the words of Augustine to the Donatists, 'Martyrs! martyrs to the devil! They were not martyrs; it is the cause, not the suffering, that makes a martyr. There is no such thing as a martyr *out of the church.*'

'It is one of the main designs of this history, to show practically, what true christians were both in principles and manners;' with how much historical fidelity and impartiality, we have already seen. Throughout the whole the writer very much overrates the influence which religious belief of any kind, has in forming the character. Men act not so much from their belief, as from their habits, and these again are not formed so much by their belief, as by education, example, public sentiment and the peculiar circumstances in which they are placed. As to what really constitutes the christian character, Milner is, as we conceive, greatly mistaken; though of course, from the peculiar nature of his undertaking, it was more necessary that he should be enlightened on this point, than upon any other. His conceptions of christian excellence are precisely such as might be expected from a man naturally phlegmatic, and wholly unacquainted with the world and human nature. He makes but little account of the amiable and social qualities, and as for candour and moderation, he even cautions us against them; for he speaks of 'a sceptical carelessness and indifference, not unlike that temper, which, under the names of candour and moderation, has now overspread the face of Europe.' The hermits, and monks, and martyrs, are the christians of Milner's choice, and he takes every opportunity to eulogize their piety and self devotion, not apparently considering how little there was of real christian feeling that led to, or attended their sacrifices. He is

ner. 'In an affair merely historical, I know none whose judgment and industry deserve more regard But he is an enemy to the vital doctrines of the gospel, though as candid an one *as his principles would admit.* (I. 141.)

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forever complaining of modern degeneracy, and of the amusements and fashions, and refinements of the present day; as if christian virtue were not, on the whole, better understood and better practised too by christians, at the present time, than in the dark ages, or even in the first centuries. Next to heresy, there is nothing for which our author entertains so much horror as for talents, learning, and philosophy. 'The cultivation itself of the human mind,' says he, 'when carried on in the best manner, is apt to be abused to the perversion of the gospel.' 'The church of Christ,' he observes in another place, 'is as abhorrent in its plan and spirit from moral philosophy, as from *debauchery*.' It is true he makes some concessions in favour of philology. 'May it not be said, that grammar, history, criticism, oratory, taught and acquired, with a proper subordination to divine grace, and regulated by common sense, are much *less* dangerous, and, in their way, more useful endowments for a minister of Christ, than philosophy of any kind, metaphysical or natural?' (I. 429.) So it seems that learning, and especially those branches of it, which are to teach us how to think and discriminate, and balance evidence, are unfavourable and dangerous to religion. Why, we do not know, unless it be that the sooner a man learns how to think and discriminate, and balance evidence, the sooner he will be likely to renounce orthodoxy; an argument which probably affected Milner's mind differently from ours. It is true learning may sometimes make men proud, but so too may ignorance, and in general, we should think it were not necessary to go to Solomon to learn, that 'a sluggard is wiser in his own conceit, than seven men who can render a reason.'

From what appears in the preceding paragraph in proof of Milner's false conceptions of the christian character, and of the manner of its formation, we perceive that the whole argument of the book falls to the ground. The object of the argument is to recommend orthodox principles, from the fact that they have always been accompanied by the christian character. But if Milner mistakes as to what constitutes the christian character, it follows that, even though more confidence were to be placed in his representations, and even though he should succeed in showing that orthodox principles have generally been accompanied by what *he considers* the christian character; still this would be no recommendation of those principles to a well informed mind. We here perceive, too, the injurious effect which this book is likely to have on its readers, in misleading them as to the true objects and purposes of religion, and in giving them false ideas as to what they must themselves be or become, in order to be real Christians. Some of the indivi-

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duals whom he selects and holds up to view as models of christian excellence, were certainly men, whose examples it would be distraction to follow. We can only mention one, but one, however, who seems to have been decidedly the favourite of our author; we mean Augustine, to whose character and writings, he has appropriated nearly one third of his second volume, and more than he has given to any other person. Now let any one consider the vagabond and profligate life which this man led previous to his conversion; his open and shameless debaucheries, his remorseless violation of all the laws of decency and honour, of man and God; let him consider the silly story of the miracle in his garden, too much even for Milner to believe; his suddenly assuming an ascetic character, that he might the better accomplish his selfish and ambitious ends; his arts to gain preferment in the church, and his tyrannical and overbearing conduct, after he had gained it; and above all his bloody and merciless persecution of the Donatists, first driving them to desperation, and then making the excesses they committed in that desperation, the occasion of still further and more cruel persecutions; and can he help wondering that such a man is adduced as an example of a *real* christian, and that his character is appealed to as an illustrious instance of the blessed influences of orthodox principles?

In the controversies that are, and probably always will be in the church, we regret that the attention of the contending parties should ever be turned aside from a comparison of *principles* to a comparison of *characters*. It is not that we fear such a comparison; for let it first be understood what christian virtue is, and we firmly believe that such a comparison would redound greatly to the honour and advantage of the unitarian cause. But we would refrain from it, because it would inevitably lead to much injustice and misrepresentation on both sides, and after all it could prove nothing, and would convince nobody. One thing more we would suggest to our orthodox friends. According to this book they possess all the humility in the world. Would it not be well for them to give some better evidence and proof of their humility, than is to be found in their arrogating to themselves all the piety and all the virtue?

Here we might close our review, which was undertaken merely to expose the spirit and leading object of this work. Some, however, who condemn its object and spirit, may yet look to it as a work of talents—as an entertaining work, or as a work of much general information. But in truth there is nothing in the literary execution of this book to recommend it. It was written doubtless by a serious and sincere christian, though a singularly misguided one, whose views of men and things, and whose moral

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judgments, were sadly affected by his theological prejudices; and who wrote for the express purpose, as he is honest enough to tell us, of promoting the interests of his party. But he is not, and he does not pretend to be, a man of much learning or research. The history is brought down no further than through the opening scenes of the Reformation, and relates therefore for the most part to times and persons with whom we can be supposed to feel but little sympathy. There is not in the whole book a single page of fine writing, or eloquent declamation, or pathetic description, none of the profound remarks of Gibbon, none of the various erudition of Mosheim, none of the amusing anecdotes of Jortin, none of the graphic sketching and grouping of Robertson; in fine, so unfortunate has been our author in the disposition and arrangement of his materials, that he fails to excite in us the interest which we feel in a sustained narrative, and his incidents and characters make but little impression on us while reading, and are soon forgotten. There may be persons who will praise this book and recommend it, for they may think they have an interest in so doing; but there cannot be many who will read it. The philosopher will throw it aside as superficial; the scholar as common-place; the general reader as dull and heavy; the devout man as cold and constrained, and the liberal christian as exclusive and disingenuous; and every one, who reads it through, and speaks his mind, will pronounce it to be a dry, barren, and unsatisfactory performance.

INTELLIGENCE.

Theological School at Cambridge.—The annual examination of the Theological School at Cambridge was held at the University Chapel on Tuesday the 13th August. The exercises commenced at nine o'clock, and were attended by a large number of the clergy of this vicinity, as well as a number of laymen.

The following are the subjects of the Dissertations read by the members of the several classes, on this occasion:

SENIOR CLASS.

1. An account of the formation of the received text of the New Testament, with an estimate of its authority. *J. D. Green.*

2. The character of the early Fathers as interpreters of the Scriptures. *Samuel Barret.*

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3. On the gift of tongues. *G. R. Noyes.*
4. On the state of the soul immediately after death. *Charles Robinson.*
5. On the Mosaic account of Creation. *John Porter.*

N. B. *Mr. John Prentiss* excused on account of ill health.

MIDDLE CLASS.

6. On the advantages and disadvantages of a Liturgy. *Wm. Farmer.*
7. On the design of St. John's Gospel. *Wm. H. Furness.*
8. On the Inspiration of the New Testament. *E. S. Gannett.*
9. On the temptation of our Saviour. *Henry Hersey.*
10. I am not come to destroy, but to fulfil the law; or the connexion of the Jewish and christian covenants. *Benj. Kent.*

N. B. *Mr. Calvin Lincoln* excused on account of ill health.

JUNIOR CLASS.

11. Mahometanism and Christianity contrasted as they are calculated to effect the intellectual and moral character. *E. P. Crafts.*
12. On the state of the Jews at the time of our Saviour's ministry. *E. B. Hall.*
13. On the different opinions and sentiments entertained by the Apostles respecting our Saviour at different times. *A. Young.*

N. B. *Mr. E. W. Upham* excused on account of ill health.

Several articles of Intelligence are necessarily deferred.

NEW PUBLICATIONS.

A New Translation and Exposition of the Epistles of St. Paul. By Thomas Belsham 4 vols. 8vo. London.

Miscellanies selected from the Public Journals. 12mo. Boston. Published by Joseph T. Buckingham

Lectures delivered at Bowdoin College, and occasional Sermons. By Jesse Appleton, D.D. President of Bowdoin College, Brunswick. 1822.

Answer to Dr. Wood's Reply to Dr. Ware's Letters in a second series of Letters to Trinitarians and Calvinists By Henry Ware, D.D

Letters on the Eternal generation of the Son of God; addressed to the Rev. Samuel Miller, D.D. of Princeton. By Moses Stuart, Prof. Theological Sem. Andover.

Discourses delivered in the College of New Jersey; with notes and illustrations; including a historical sketch of the College from its origin, to the accession of President Witherspoon. By Ashbel Green, D.D. LL.D.

A New England Tale. Second edition New York.

A Discourse before the African Society in Boston 15th of July, 1822; on the anniversary celebration of the abolition of the Slave Trade. By Thaddeus M Harris, D.D. Boston.

Inquiry into the relation of Cause and Effect. By Thomas Brown, M.D. F.R.S. Edin. &c. Andover.

Belshazzar, a dramatic Poem. By the Rev. H. H. Milman. Boston.

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CHRISTIAN DISCIPLE

AND

THEOLOGICAL REVIEW.

New Series.] SEPTEMBER AND OCTOBER, 1822. [No. 5. of Vol. IV

Subscription for the year, $2, to be paid on the delivery of the Third Number.

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"*Speaking the truth in love.*"—St. Paul.

BOSTON:
PUBLISHED EVERY TWO MONTHS BY WELLS AND LILLY.

1822.

New-England Farmer.

WELLS & LILLY,

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THE NEW-ENGLAND FARMER; OR, GEORGICAL DICTIONARY. Containing a compendious account of the Ways and Methods in which the Important Art of Husbandry, in all its various branches, is, or may be, practised to the greatest advantage, in this country. By SAMUEL DEANE, D.D. Vice-President of Bowdoin College, and Fellow of the American Academy of Arts and Sciences. Third Edition, corrected, improved, greatly enlarged and adapted to the present state of the science of Agriculture. Price $3.

THIS work is too well known and too highly appreciated, to render any exposition of its merits necessary in order to secure to it the patronage of the American Public. It is adapted to our own Soil and Climate, and on this, as well as many other accounts, is preferable to imported systems of Husbandry, filled with directions, many of which are applicable exclusively to Great Britain, or some other foreign country. It therefore can only be requisite to assure the public that the *Additional Matter* is selected with care, and particular caution not to mislead by recommending agricultural processes, on a large scale, which have not been subjected to the test of frequent and successful experiment. The author of the Additions has availed himself of the published proceedings of the Massachusetts Agricultural Society, and other similar institutions; and such of their practical observations, &c. as may be found too voluminous for insertion at length, and cannot be abridged without injury to the sense, will be adverted to by way of reference. And it is intended to make the proposed work useful, not only for its own contents, but on account of its proving an index and synopsis of the best modern productions on Agriculture.

Extracts from the last number of the Massachusetts Agricultural Repository and Journal. June, 1822.

IN our last number, we mentioned, that Messrs. WELLS & LILLY had caused this valuable, and as we think, standard work to be revised* at their own expense, and had put it to press. A wish to render it as perfect as they could, to incorporate in it most of the improvements which have taken place in agriculture since the publication of the second edition, and to expunge from it all superfluous matter, or opinions which are now exploded, has delayed the work to this time.

It will probably appear in the course of a few weeks. We have no other interest in introducing this subject again to the notice of our readers and subscribers, than the wish to diffuse correct agricultural knowledge. Dr. Deane's work was certainly as good a compendium for its size, as could be found in Europe at the time it was published. It had the special merit, for *us*, of adapting European modes of culture to *our* soil and climate. Even in its improved state, it is not pretended that the work supersedes the necessity, with intelligent cultivators, of an extensive agricultural library, but it is calculated, and well calculated, to aid the experience, and enlighten and direct the practice of all descriptions of farmers. It has been necessary so far to enlarge it, in consequence of the great modern improvements in agriculture, that it may prove too expensive for *small* farmers, but we think *all* farmers in *easy* circumstances will find it a very cheap book. Many things will not be new to them, but even these they will find enforced by new reasons and arguments. Though written principally with a view to the New-England States, there is no part of the United States in which it will not be found of great value, and perhaps it may not be and ought not to be its smallest recommendation to the farmers of the United States, that excepting the Rev. Jared Elliot's small tract, it was the earliest and by far the most respectable agricultural work ever published in the United States.

* A great part of the revision and corrections were made by Thomas G. Fessenden, Esq.

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THE

CHRISTIAN DISCIPLE.

NEW SERIES—No. 28.

September and October, 1822.

ON THE ATTEMPT TO DEPRIVE UNITARIANS OF THE NAME OF CHRISTIANS.

FROM THE UNITARIAN DEFENDANT.

Among the variety of injuries which have been heaped upon those, the basis of whose religious creed is the One True God, and Jesus Christ, whom he has sent, not the least in magnitude or importance consists in the attempt to rob them of the name of *Christians*. We feel, however, very sure, that the number of such as have resorted to this ultimate and puerile measure of controversy, is as yet comparatively few. It was at first, we believe, set on foot by writers who had lost their temper in debate, and is now principally confined to those exclusive and intolerant religionists, who, being willing to go all lengths in their creeds, are equally ready to go all lengths in their denunciations. But, unless we are very greatly deceived, a vast majority of those who are allowed to be orthodox Christians, have not as yet given into the cruel and preposterous injustice which it is our present object to expose. Next to refusing us the name of Christians, the most severe term applied to us, with the exception of *infidel*, which is the same as denying us to be Christians, is that of *heretics*. But even the common signification of *this* term does not necessarily exclude the title of Christian. Johnson defines a heretic to be "one, who propagates his private opinions in opposition to the catholic (or universal) church." Neither the Romish nor the English church has gone so far as to confound heretics in all cases with infidels. No ecclesiastical historian that we know of has intimated the identity of heretics with infidels, or insinuated that he was not giving an account of Christians, when treating of heretics. We just mention these facts in passing, to show the

extremely loose and inconsistent practice of some violent partizans, who, thinking their cause is the best served by the greatest number of opprobrious names thrown out on their opponents, make no scruple to deny us to be Christians and to call us Heretics in one and the same breath! Happily, these two contradictory charges annihilate each other. If we are really heretics, in the modern sense of the word, we are only mistaken and obstinate Christians; if we are no Christians at all, then we certainly are set free from the burden of being heretics. In this dilemma, our revilers may take their choice. But enough of this.

We were going to remark, that the title of *heretics*, though a good deal softer than the absolute denial of any right to the Christian name, is still by no means universally applied to Unitarians. Many, many, orthodox, pious, moderate, sensible, yet firm and zealous Christians, conscious that neither Johnson's definition, nor the usual ecclesiastical acceptation of the word *heretic* is the truly scriptural one, think no more of giving that title to Unitarians, than they do that of murderers and assassins. Very poorly is he versed in the criticism of the New Testament, who does not know that neither the word *heretic* nor *heresy* is ever used in that sacred book with the least reference to true or false *doctrines*, or to the honest and peaceable *opinions* entertained by any individuals, but that those words solely and entirely refer to *factious and quarrelsome practices*, which began to spring up in the very earliest periods of Christianity. Whoever has read Part 4, Dissertation 9, of the Preliminary Dissertations to the New Testament, written by the very pious, learned and orthodox Dr. Campbell, never can give to modern Unitarians the name of heretics, unless he intends to abandon the meaning of scriptural phraseology, and to take up with the language of exasperated popes and councils, who in the pride of fancied infallibility, regard a mere difference of opinion, however conscientious, in as black a light as they do a spirit of faction and division. Indeed, when it is recollected, that the followers of papacy consider us all, to a man, and without any exception, as *heretics*, one would suppose that the absurdity of this modern and unscriptural use of the word must often come home to those Protestants who are so liberal in applying it to their brethren. It is for the foregoing reasons, that the most moderate and rational among the believers in the Trinity, as was above observed, have not only refused to deny us the name of Christians, but will not go even so far as to fix upon us the miserable and childish nickname of heretics. We have the best reasons for stating that a very large majority of Protestant believers regard Unitarians in

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no darker light, and denominate them by no harsher epithet, than that of misguided Christians, whose sincerity, integrity, and right to courteous language, are just as much to be respected, as their possible errors are to be pitied and avoided. Yet, although we believe this to be by far, very far, the *largest* class of those who differ from us, it is by no means the most active, jealous or hostile class. There are some who seem determined to keep up the ball. By loud and pertinacious reiterations, their object appears to be, to force upon the public ear, the assertion that we ought not to be called Christians, and to make the din of controversy take place of solid and clear conviction on the subject.—And as the names of Quaker and Methodist, though first applied in derision, have come at length to be serious and universal appellations, so a quiet world may be made to settle down in time, by the mere force of overbearing acclamation, into the bitter injustice of which we are now complaining. To resist the tendency to this state of things, it becomes our duty to raise a voice, however feeble, and in some measure at least to counteract by fair arguments, by clear statements, and by direct expostulations, this clamour of epithets, and virulence of denunciation. For this purpose, we engage, at the stake of our reputation, to demonstrate to the satisfaction of every thinking and candid man, that the denial of the name of Christian to Unitarians, is in the first place manifestly *unscriptural*, in the second place, decidedly *unjust*, and in the third place, especially in the present state of the Christian world, highly *imprudent* and *inexpedient*.

First, it is *unscriptural*. Very happily for our purpose in this particular point of the controversy, we have a verse in the Bible, in which the word Christian occurs, and that too almost as if this controversy had been prophetically anticipated, mentioning the very circumstance of the name being first applied to a particular class of men. We allude to the 26th verse of the 11th chapter of the Book of Acts, of which these are the concluding words: *And the disciples were called Christians first in Antioch.* Now the point at issue will be, who were really the *disciples?* And to ascertain this, can we consult any record more authentic than this very book of Acts, where the name in question is defined? Will our opponents allow the three thousand souls, who were converted by the preaching of Peter soon after the ascension of our Saviour, to be disciples and to be Christians? They must of course. Will they insist that these three thousand souls became Christians in consequence of any other doctrines, or opinions, or principles, or statements, than those which occurred in the sermon or address of Peter to them, just preceding their conver-

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sion? We dare to say they will not. Turn then to the second chapter of Acts, in which the history of this whole transaction is recorded, and read the speech of Peter, and see if one allusion is made in it to the Trinity, or one allusion to the total depravity of human nature, or one allusion to the death of Christ as a satisfaction for the sins either of the world or of the elect, or one allusion to any of those dogmas which are tendered to us in modern times as the *sine qua non* of our being called Christians. On the contrary, this address of Peter is for nothing in the world so remarkable, as for the very broadest and most ultimate Unitarianism! After quoting a passage from the Prophet Joel, he thus proceeds to the business of his harangue. "Ye men of Israel, hear these words: Jesus of Nazareth, A MAN approved of God among you by miracles, and wonders, and signs which *God did by him*," &c.—In the next verse but one, still speaking of Jesus, he says, *whom God hath raised up*, and again, verse 32, *This Jesus hath God raised up*. And in verse 36, *God hath made that same Jesus whom ye have crucified, both Lord and Christ.* Filled with convictions arising from such statements as these, three thousand men in one day became undeniably Christians; and when the same convictions and statements are admitted at the present day by certainly as many as a million of persons scattered all over Christendom, though vast numbers do not go nearly as far in heterodoxy as Peter in the above speech,—there are to be found some Christians of wider creeds and a more metaphysical faith, who denounce the simplicity of belief which Peter and his converts bequeathed us, and would tear from our foreheads the name to which we attach all our dearest privileges and blessings here, and all our richest hopes of an hereafter.

Let our readers now turn to the next public speech of Peter, in the *third* chapter of Acts, particularly the 22d verse.* Was Peter a Christian? Why then did not his mind labour and overflow with the topics and qualifications which we are told constitute the essence of Christianity and alone entitle men to the name of Christians?—It is said too, in Acts iv. 4. that the number of those converted by the just-mentioned speech, was about five thousand. Were *they* Christians too? Certainly. But what proof have we that they were converted by any other, than the purest Unitarian doctrines, principles and arguments? See the above speech again.

In ch. iv. vs. 32, 33,† a multitude of new converts appear to

* For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren like unto me; him shall ye hear in all things, whatsoever he shall say unto you.

† And the multitude of them that believed were of one heart, and of one soul;

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have been formed by the simple preaching of *the resurrection of Jesus*, a doctrine upon which Unitarians have been blamed as laying a disproportionate stress, but which they have the strongest reasons for representing as the great corner stone of Christianity. Our opponents we presume will allow the abovementioned converts to be "Christians."

Listen to the following dialogue and transaction between the Apostle Philip and the treasurer of the Ethiopian queen, Acts viii. 37, 38. "And Philip said, If thou believest with all thine heart, thou mayest [be baptised.] And he answered and said, *I believe that Jesus Christ is the Son of God.* And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptised him." Would the Presbytery of Harmony receive this qualification for baptism? Would Dr. Miller exchange pastoral labors with the Apostle Philip? Was the eunuch after baptism a Christian or not? And what proof is there that he differed in belief from the sternest and simplest Unitarian of the present day?

The moment that Saul became miraculously converted, and converted into a *Christian* too, what did he preach? The articles of modern orthodoxy? No, "And straightway he preached Christ in the Synagogues, that he is *the Son of God*," Acts c. 9. v. 20. and "proving that this is the very Christ," or the anointed, v. 22; doctrines, to which Unitarians incessantly adhere, and which when they abandon, it will be time enough to deny them to be Christians. Nor is Saul here recorded to have preached any thing else.

And how did Cornelius and all his kinsmen and friends become *Christians?* In consequence of the following speech of Peter, which we here copy at length, as a specimen of the principles, doctrines, and favourite topics, which are generally urged by Unitarians.

"Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all:) That word, *I say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Na-

neither said any of them that aught of the things which he possessed was his own; but they had all things common.

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

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zareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him gave all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins."—Acts c. x. vs. 34—43.

We have thus transcribed all the material passages in the history of the Acts of the Apostles, up to the time, when the disciples are recorded first to have received the name of Christians at Antioch. If we have not demonstrated to the perfect satisfaction of every intelligent reader, our *first* proposition, viz. that the denial of the name Christian to Unitarians is *unscriptural*, we shall have but little heart to go on and prove that it is *unjust* in a variety of points of view, as well as very *imprudent* and *inexpedient*.

In respect to its *injustice*,—if we have succeeded in showing it to be unscriptural, it is of course, in that point of view, unjust. But we have a variety of other considerations in hand, which we trust will assist in convincing our opponents still more strongly of the injustice of which we complain.

We would, in the first place, call their attention to the different acceptations under which the word Christian is received in the world. Sometimes it is used for the sole purpose of large geographical distinctions, comprehending, without excepting individual cases of atheists, deists, and other unbelievers, all the inhabitants of a given division of the globe. Thus Europe is a region, in this sense usually denominated Christian, in contradistinction to Pagan and Mahometan countries. Now, though there is nothing religious orspiritual in this acceptation of the word, yet it is expressive of a vast number of privileges and blessings and excellencies which peculiarly belong to those portions of the world called Christian. The very mention of the name Christian suggests to the mind a degree of civilization, refinement, illumination, progress in moral and political science, skill in the arts, cultivation in literature, attainments in the exact sciences, and possession of many kinds of virtue, all of which are as much the inalienable birthright of Unitarians, as of the most determined champions of orthodoxy. And herein consists a part of the injus-

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tice and fallacy which we are now dragging to light; which is, that certain Trinitarians, in revolving for a time in their minds a few speculative doctrines, come at length to attach so exclusive an importance to those doctrines, as to make them the test by which a man shall be called Christian; and Unitarians, finding it impossible in their hearts and souls to stand such a test, are consequently with a great deal of formality, solemnity, and earnestness denied all right to a participation in the Christian name. And what is the consequence? Why, three quarters of those who are influenced by the argument, will not have the leisure or reflection to discriminate between the two significations of which the word Christian is susceptible. From the irresistible influence of association of ideas, they immediately class Unitarians in their imaginations with all that is odious or abominable in Mahometanism, Judaism, Paganism; exclude them from all share in that moral splendour, that civil exaltation, that intellectual glory, which distinguish Christian nations amidst the inhabitants of the world; regard them as incapable even of those virtues of nature, which from their softness, and excellence, and conformity to the spirit of the gospel, have appropriately received the appellation of Christian, and learn to look upon them, countrymen, friends, neighbours and acquaintances as they are, as something in the light of a distinct and meaner cast of people. Now it would lessen not the injustice of the thing, though our revilers should disclaim the intention of rushing to such lengths of abuse as are involved in the above-mentioned consequences. Because, when they deny us to be Christians, they make no limitation—no specification—no distinction—no modification. If they would only introduce some qualifying epithet, or phrase, into their assertion, such as, "we can't allow Unitarians to be orthodox Christians," or "Christians in a Calvinistic sense of the word," and the like, we should not have so much cause to complain, but would let our orthodox and theological reputations go for what they were worth, if we could not defend them upon separate grounds. But as long as there is current in the world a wider and more comprehensive sense to the word Christian, we do cordially protest against this modern device of entrapping unreflecting people into a sudden and illegitimate abhorrence of a class of men, by wresting from them a name which in its general acceptation they have never, never forfeited, though they may not be entitled to the narrower and more sectarian application of it, which is drawn from the writings of Calvin.

We already anticipate a kind of an answer to the foregoing statement. It may be said, "by denying you outright the name of Christians, we no more exclude you from the privileges and as-

sociations attached to its general and civil sense, than has been done in the case of professed sceptics, deists, infidels, and atheists, residing in Christian countries." To this we reply. Whenever the odium stirred up against deists and infidels residing in Christian countries, is sufficiently strong to place *them* in the light of outlaws from the civil, moral, and intellectual blessings that surround them, and to which they themselves perhaps contribute, we earnestly contend that in this case there is a manifest injustice inflicted even on deists and infidels. Therefore, it is a poor excuse to say to Unitarians, you have no right to complain of injustice, since the very same thing has been long perpetrated against sceptics and deists. This would rather aggravate than diminish our cause of complaint.

But though the foregoing argument is perfectly strong and legitimate, we will not insist on it any further. We do not need it, and that for a very good reason;—there is no sort of parallel between the two cases which our opponents would bring forward. For deists and atheists have themselves *voluntarily renounced* the name of Christian in its theological acceptation, which Unitarians never have done, and never will do. If the former are willing to encounter the various collateral disadvantages resulting from an abandonment of the Christian name, that diminishes not the injustice committed against us, until it can be shown, that we cherish the very same principles with deists and infidels, and assume the name of Christian, for the purpose of enjoying a reputation and credit to which we are not in reality entitled. And this involves us in two inquiries, the issue of which will not only confirm the subordinate point we have been endeavouring to establish, but will also settle the whole question before us.

First, then, do Unitarians indeed cherish the same principles with infidels and deists? To this question, we solemnly answer, no more than light is the same with darkness. But a solemn asseveration not being enough, we entreat of those, who are able and willing to let prejudice give way to the force of facts, to examine for one moment the following statements. The Deist regards the general story of the New Testament as the invention of impostors, or the vision of enthusiasts. The Unitarian receives it as the faithful record of honest eye-witnesses, and the sober concurrent declaration of several good men in their right senses. The Deist, being compelled by the weight of historical evidence to allow the existence of such a person as Jesus Christ, accounts for his alleged miracles, and all the supernatural attributes of his character and events of his life by natural causes,* or by the de-

* See Rousseau's *Letters ecrites de la Montagne*, a book, which like the other writings of that splendid wretch, abounds with the most insidious sophistries mingled with some profound truths and accurate reasonings.

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lusion or the dishonesty of his biographers. The Unitarian believes in the truth of the miracles and in the preternatural union of Jesus with the Deity, with as much confidence as in any fact in history. The Deist denies, the Unitarian acknowledges a revelation. But it is of no use further to multiply these points of contrast. The two or three already alleged are sufficient to demonstrate that the two classes of men in question are in their tenets perfect antipodes to each other, and that therefore when Unitarians are put off with the assurance that the same quarters are granted to them which are granted to infidels and deists, they ought to remonstrate against the wicked *injustice* as well as added *insult*, of the classification, and shew the falsity of the grounds on which it is made.

But further, not only is there a mountainous incompatibility between the principles of Deists and Unitarians; we throw ourselves on the candour of every considerate man, to decide also whether Unitarians posses not *positive* qualifications sufficient to entitle them to the Christian name. We will omit, as before, the evidence from Scripture, (though many, we hope, have already regarded that as decisive,) and will place the subject on more general grounds. That Unitarians do gather some kind of system of religion and morals from the instructions of Christ and the writings of his apostles, we presume not even our opponents will deny. That we profess or attempt to deduce our religion and morality from no other quarter, we hold to be equally manifest; the only real question between us and Trinitarians being, whether we interpret the Christian Scriptures aright. Whatever are our views of the person and nature of Christ, yet, that we acknowledge his spiritual authority, that we regard him as a heaven commissioned instructer, that we consider his commands supremely binding, that we recommend unceasingly the cultivation of his spirit, that we allow him to be "the *head* of all things to the church," that we look upon him as our *Master* in a religious point of view, all this is too notorious to require proof. But are not these positive relations in which we stand to Christ sufficient to entitle us to the appellation of Christians, according to the common use of derivative words? Unitarians place Christ at an incomparably higher exaltation than Mahometans place Mahomet. And yet no one pretends to say that Mahometans do not deserve their name on account of their not absolutely deifying their master. Even Miss Hannah Adams, before she became, what she has been for several years, a most decided Unitarian, and while she was a strict Calvinist, would not permit sectarian zeal to transport her so far as to thrust Unitarians out of the pale of Christianity in her celebrated Dictionary of Religion. Nor has any historian of re-

ligious sects that we know of acted differently. It really looks like the last argument, new or old, in the treasury of Trinitarians, and as if every thing else they could advance had been answered or exhausted, to come down in this manner to the spiteful play of calling and refusing names.

We trust we shall not be misunderstood in adducing one consideration more in proof of the particular *injustice* now under animadversion. Without arrogating to our own denomination a disproportionate share of piety, operative faith, and the Christian graces, we would venture humbly to ask, whether a considerable number of eminent individuals, who have embraced our mode of belief, and have confessedly been the ornaments of the Christian church, as well as of human nature, can with any fairness be denied an appellation to which they attached more value than to any other blessing on earth. Newton lived, and Watts died, a Unitarian. Shall a few zealots at this period dare to reverse the decision of the whole Christian world, which has so long reckoned these two men among the most favoured disciples of Jesus? Lardner devoted the whole of a humble and innocent life to exemplifying the spirit of the gospel in private, and publishing works in defence of its credibility, of which every Christian denomination is glad to avail itself to repel the attacks of deists and unbelievers; yet he was a Unitarian. The venerable Anna Letitia Barbauld, who is now in her 81st year,—whose beautiful hymns have been lisped for half a century by the child of nearly every pious parent who speaks the English tongue,—Mrs. Barbauld, trusting with ripened expectations and firm hope in the Redeemer to resign her spirit into the hands of him who gave it—happens to belong to the obnoxious fold of Unitarians; though even the publisher of a religious paper, which has countenanced in its review of Dr. Miller's Letters the denial of the name of Christians to Unitarians, has found something in the following most exquisite and touching verses worthy of being presented to his readers:

A THOUGHT ON DEATH.

BY MRS. BARBAULD.

*Written in her ninetieth year.**

When life as opening buds is sweet,
And golden hopes the spirit greet,
And youth prepares his joys to meet,
Alas! how hard it is to die!

When scarce is seiz'd some borrowed prize,
And duties press, and tender ties

* We think this statement of her age must be incorrect. Unless we are very much deceived, we would say it should be eightieth. Yet we have no exact knowledge of the fact.

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Forbid the soul from earth to rise,
How awful then it is to die!

When one by one those ties are torn,
And friend from friend is snatch'd forlorn,
And man is left alone to mourn,
Ah! then how easy 'tis to die!

When trembling limbs refuse their weight,
And films slow gathering dim the sight,
And clouds obscure the mental light,
'Tis nature's precious boon to die!

When faith is strong, and conscience clear,
And words of peace the spirit cheer,
And vision'd glories half appear,
'Tis joy, 'tis triumph then to die!

The revered author of these lines not a Christian! Ah well, words and fashions vary in these modern days. In our own country, to say nothing of thousands besides, we suppose that the names of Mayhew, and Buckminster, and Forster, must be torn from the catalogue of Christians, and nailed up, on the black board of—this pen recoils in writing deists and infidels.

It still remains to show, as was originally designed, the *inexpediency* and *imprudence* of this proceeding on the part of some Trinitarians.

And first, we complain of it as unnecessarily widening the breaches which already exist among Christians. A spirit of conciliation and tenderness exerted by the orthodox would be infinitely more likely to attract Unitarians back to the path of truth, if they are indeed in an error, than this ulterior measure of defiance, exclusion and denunciation. It may lacerate the feelings of a few timorous and tender hearted persons, it may induce others to be silent in spite of their convictions, and it may for a very short time, and in a very small degree, obstruct the progress of the offending doctrines. Yet on the other hand, zealous, but well meaning Trinitarians can have no possible idea of the astonishing contrary effect produced among Unitarians by these violent and proscriptive measures. We can conceive of no greater injury that can be inflicted on a heart of the least sensibility than to rob it of the name of Christian. And will men sit down quietly and tamely under the reception of injury? It is not in human nature to do it. We venture to declare, that since the memorable Reformation conducted by Luther, there is no instance recorded in ecclesiastical annals of a progress so rapid and extensive in the dissemination of religious opinions as has taken place with respect to Unitarianism in America during the last ten years. And whom have we to thank for it? Why none on earth but those, who perceiving the mere existence, or at most the slow and silent march of free inquiry stealing gradually along, saw fit to rouse its latent energies by interposing mounds of misrepresentation, or calling

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forth its mighty resistance by proscriptive denunciation. The reaction was inevitable, was irresistible. Unitarianism raised its sleeping head, shook from its brow the ineffectual arrows that were hurled from every quarter against it, and strode forth to unexpected, unsought for, and unexampled victory. God knows that these representations of the fact are not put forth in the spirit of boasting, but rather in that of humiliation. We are ashamed of human nature, that evil is so often necessary to the production of good. We lament that the glory and the triumph of our cause have been laid on a foundation so disparaging to the spirit of the age, and so degrading to the character of our opponents. But so it is. Men of thinking minds, of independent souls, of pure consciences, were not to be intimidated by mere clamour. This is not the country where a brief unpopularity is to obstruct the progress of any branch of free inquiry. We are too much accustomed to the storms and fluctuations of party in political life, not to know that religious agitation will speedily subside unless backed and perpetuated by civil power. Accordingly, Unitarians have had only to be firm, and thousands have rushed to their standard. Our exertions as a sect have been almost entirely negative, or perhaps re-active. We have only had to explain—to answer charges—to throw light on Scripture passages—to call Trinitarian creeds to the test—to wield the artillery of defence—and behold, how unexpected to both sides has been the effect! Calumny has goaded the supporters of the Unitarian cause into a partial concentration and systematization of effort. Pulpit denunciations have only driven inquisitive hearers into the obnoxious places of worship, and those who came to chide, remained to pray. Numbers are every day heard declaring, as soon as they lend their attention to the subject, "We have been Unitarians without knowing it, ever since we have thought." A name of a little unusual coinage, has not altered the thing which it expresses. The name Unitarian was adopted to express what were conceived to be clear and consistent notions respecting the Deity, and notions too, to which both parties cordially assent. But, because it was comparatively a new name, though representing an old and scriptural idea, it has been erected into a bugbear. The evil, as we have just shown, like the military elephants of old, has fallen upon those who employed it as a means of intimidation. Had more caution, more prudence, more forbearance, more insight into the inevitable tendencies of human nature, more respect for the independence of mind, been exercised, long would it have been ere a new distinction was set up in the American churches, and a new seam inserted into the garment of Christ. And let not this statement be answered by the reproachful boast, "We have at least driven an

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enemy from our borders. We have gotten rid of so many half Christians, imperfect Christians, and false Christians." Ah, boast not too much of that. These half Christians were at least, worth the attempt to save. But you have driven them beyond your reach. Many of them would have gladly co operated with you, in your favourite and laudable schemes for the extension of Christianity, and projects of religious benevolence. But you have refused even their subscriptions to a Bible Society.* Besides, can you calculate on the perfect soundness of all who yet remain to you? Depend upon it, you hang together by an imaginary thread. The elements of discord are even now fermenting among you. Explain yourselves to each other, and that moment you break up into new divisions. Professor Stuart ventured on that task. Immediately the jealousy of orthodoxy was roused, and fault was found with his explanations among yourselves. Princeton scowls doubt and suspicion on Andover, and Presbyterianism glares awful enmities against Congregationalism. Calvin and Hopkins are on the point of mutual excommunication; and whenever Unitarianism shall cease, either by its insignificance, or its overwhelming success, to be a rallying point of your monstrous alliance and co-operation, you must either crush the spirit which has banished *us* from your pale, or fall into an irretrievable mass of chaotic atoms.

In the mean time, what if Unitarians were to take you at your word? What if, goaded on to despair, we should renounce in reality the very name of Christian, which you have tried to compliment away from us? When our churches should be all abandoned, when our sabbaths should be desecrated, when our whole lives should be spent in denying Christ and pouring reproaches on his name, and, instead of defending his gospel, as we now do by all the instruments which God, and reason, and education have put into our hands, we should join with the now lurking spirit of infidelity, and make a mock at religion and holiness, you might then stand aghast at the consequences of your intolerance, and not need the feeble representations of a humble Unitarian Defendant to convince you of the *unscriptural*, *unjust* and *imprudent* nature of your mode of controversy.

COTTON MATHER'S PSALMS.

Of the various whims which have beset men on the subject of Psalms and Hymns, none perhaps was ever more remarkable

* As was the case in Baltimore.

than that of Cotton Mather, who thought it a great achievement to present them to the churches in blank verse. As his book is not often to be now met with, it may gratify many to see a specimen of so great a curiosity. Its title page runs thus:

'PSALTERIUM Americanum. The Book of Psalms, In a Translation Exactly conformed unto the Original; but all in Blank Verse, Fitted unto the Tunes commonly used in our Churches. Which Pure offering is accompanied with Illustrations, digging for *Hidden Treasures* in it; and rules to employ it upon the Glorious and Various Intentions of it. Whereto are added, Some other Portions of the Sacred Scripture, to Enrich the Cantional. By Cotton Mather.'

There is an Introduction of thirty-five pages, which the author tells us is "to be attentively perused, that so the whole book may have the good and great end of it the more effectually accomplished." The first part of this introduction contains an eulogium on the Book of Psalms, then follows an explanation of the plan, with the reasons for undertaking it, and its great advantages. We quote some of the most remarkable and characteristic passages.

Of the version and metre.

'§. 3. OUR Poetry has attempted many Versions of the PSALMS, in such *Numbers* and *Measures*, as might render them capable of being *Sung*, in those grave *Tunes*, which have been prepared and received for our *Christian Psalmody*. But of all the more than twice Seven Versions which I have seen, it must be affirmed, That they *leave out* a vast heap of those rich things, which the Holy SPIRIT of GOD speaks in the Original Hebrew; and that they *put* in as large an Heap of poor Things, which are intirely *their own*. All this has been merely for the sake of preserving the *Clink* of the *Rhime:* Which after all, is of small consequence unto a Generous *Poem;* and of none at all unto the Melody of *Singing;* But of how little then, in *Singing unto the Lord!* Some famous pieces of Poetry, which this Refining Age has been treated withal, have been offered us in Blank Verse. And in Blank Verse, we now have the Glorious Book of PSALMS presented unto us: The PSALMS fitted unto the *Tunes* commonly used in the Assemblies of our *Zion:* But so fitted, that the *Christian Singer* has his Devotions now supplied, with ALL that the Holy SPIRIT of GOD has dictated, in this illustrious and Celestial Bestowment upon His Church in the World; and there is NOTHING BESIDES the pure Dictates of that Holy SPIRIT imposed on him. Now, True PIETY, Thou shalt be Judge, whether such a *Divine matter* for thy *Songs* thus disencumbred from every thing that may give them any *Humane Debasements*, be not really to be preferred before any Compositions thou hast ever yet been entertain'd withal. Doubtless, the more that any are desirous to offer unto the Glorious GOD what is purely *His Own*,

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and the more concerned that any are to have their *Worship* entirely Regulated and Animated, by the SPIRIT of GOD, the more agreeable to them, will be such an *Instrument of Devotion*, as is here prepared. Tho' the *Hymns* have not the Trifle of *Rhime*, as a Lace to set them off, yet they are *all Glorious within*, which is the thing that *Manly Christianity* has its eye most upon; and in the *Spiritual Songs* thus enjoyed and improved, thou mayst most hope to have the HOLY SPIRIT of GOD, who indited them, *speaking* unto thee, even such Things as *cannot be uttered.*

But that our Cantional may be furnished with a superabundance, and the Faithful be plentifully feasted with *Angels Food*, Behold, an Addition of Passages Collected in Metre, (but still as exactly translated) from some *other parts* of the Sacred Scriptures, to answer the various occasions of Christianity.'

'§. 5. Most certainly, our Translation of the PSALMS, without the Fetters of *Rhime* upon it, can be justly esteemed no prejudice to the Character of *Poetry* in the performance. For indeed, however it is now appropriated, according to the true sense of the Term, to *Rhythme* it self, a *Similis Desinentia*, or, a *likeness of sound* in the last Syllables of the Verse, is not essential. Old *Bede* will give you such a Definition of *Rhythme*, and bring other Authorities besides *Austin's* for it, that *Scaliger* thereupon holds, all *Verses* wherein Regard is had unto the *Number of Syllables*, to have a claim unto it. Be that as the Criticks on the Term shall please, our *Translation* is all in *Metre;* and really more tied unto *Measure*, than the *Original* appears to have been, by all the Examinations that have as yet been employ'd upon it. For, however it might be with the Song of *Moses* in *Deuteronomy*, and with the Book of *Job*, and of the *Proverbs;* My incomparable Master *Alsted* allows me to say, That in the PSALMS, *Nullum canticum sit metricis legibus astrictum, sed vera soluta sit oratio, charactere Poetico animata.*'

Of the contents and character of the book of Psalms.

'§. 6. It is a true Observation, which is made by *Folengius*, in his Commentaries on the PSALMS; *Totius Voluminis PSALMORUM Argumentum CHRISTUS:* A Glorious CHRIST is the principal Thing appearing in them. It is very certain, that in the PSALMS, the *Person*, the *Natures*, the *Vertues*, the *Humiliation*, the *Exaltation*, the *Extensive Kingdom* and the admirable *Glories* of the MESSIAH, are every where scattered and glittering, after such a manner, as calls for our Wonderment. *The Gospel according to* David, compared with, *The Gospel according to* Matthew, affords a wonderful Entertainment. If a *Jew* would but believe the *Songs of Zion*, which once were sung in his *own Land*, he would soon turn a *Christian*, and would his Nation do so, it would not be long, that they should be put upon Singing them in a *Strange Land. Christian*, Dig in these *Mines*, and thou wilt soon be sensible of what the SAVIOUR has told thee, *Search the Scriptures, for they testify of me.* Yea, Good

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Old *Hilary* has a Note, that the Book of PSALMS is a Bundle of *Keys*, which will open the Locks of all the other Scriptures. The Word, *Mictam*, is found in the Titles of several PSALMS; and Monsieur *Gousset's* Discourse upon it, has very much to demand a Reception for it. The Word signifies, *A Thing that is covered with Gold.* But another Word of the same Letters, does also signify, *A Sanctified Thing.* Our Great SAVIOUR, and His Works, are variously Exhibited, in the *Types*, and so in the *Songs*, of the *Old Testament.* The sense which concerns the *Types* is a piece of *Canvas*, on which the Holy Spirit has inlaid the *Mystical sense*, which concerns our SAVIOUR, as a *Golden Embroidery.* If *David* be the *Canvas*, in any of the *Mictams*, the Holy Spirit has inwrought a *Golden Idea* of our SAVIOUR into it, and curiously *Embroidered* it, with some of His Incomparable *Glories.* Verily, There are more *Mictams* in our *Psalter*, than those which have this Term in the *Titles* of them. *They* are not the only ones, that have His Unutterable *Glories* Exquisitely *Embroidered* in them. The German Divine, who wrote a Treatise, to prove, That there is not a *Chapter* in the Bible, wherein there is not a mention or a notice of our SAVIOUR, might find the *Psalter* to be the easiest part of the Bible for him to work upon. And now, when we discover our SAVIOUR in the PSALMS, we then have indeed the *Quickening Spirit* of them. In that *Light* of GOD, we see the *Light* wherein the true sense of the PSALMS is *made manifest* unto us. We see every thing in a new *Light.* And how *sweet the Light!* What a *pleasant thing, to behold the Sun of Righteousness* darting His Benign Beams upon us, thro' the clear and pure *Glasses*, wherewith His Holy SPIRIT here has furnished us!

'But, O *Eagle-Eye'd* Believer, when thou art Singing the *Graces*, the *Actions*, the *Sufferings*, and the *Grandeurs* of thy REDEEMER, and perhaps coming into *Thoughts* and *Frames*, that have some little Resemblance to those, which the *Prophetic Spirit* here assigns to thy REDEEMER, in the Time of His *Working out thy Salvation* for thee, what an *Angelical Dignity* art thou advanc'd unto! What a *Token for Good* hast thou, that thy REDEEMER will one day bring thee to a Consort with Him, in the *Songs* and *Joys* of the Heavenly World!'

Of the annotations which accompany each psalm.

'To assist the Reader in coming at the vast *Profit* and *Pleasure*, which is to be found in this rare part of the Christian *Asceticks*, every PSALM is here *Satellited* with Illustrations which are not fetched from the *Vulgar Annotations*, (whereof still, Reader, continue thy esteem and thy improvement:) But are the more Fine, Deep, and *Uncommon Thoughts*, which in a course of long Reading and Thinking, have been brought in the way of the Collector. They are *Golden Keys*, to the Immense Treasures of *Truth*, which have not been commonly used: But which will enable the *conside-*

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nate Reader, not only to see set in a Bright Light, the Passages to which they are annexed; but having them in his mind, he will be able to Read very many other Passages, of the Holy Book, with a greater satisfaction of mind, than ever he had before.

THERE had been a vast Addition to this Collection of *Illustrations*, if the dread of imposing a *Great Book* upon the Reader, had not so stinted and stopped the Growth of the Volumn.'

Of the prophetical character, &c. of the psalms.

'§. 9. THERE is a wonderful Thing to be observed concerning our PSALMS, which has hitherto been too much overlooked by all the *Uninspired Interpreters;* But it is a Thing which our SAVIOUR, and His *Apostles* who have quoted the PSALMS near Fifty Times, have led us into the Apprehension of. This is, That they are full of *Prophecies;* and our *Psalter* is indeed the most *Prophetical Book* in the World.

IT is more particularly, but not without holy *Astonishments!*—to be observed, That the Design of the PROPHETIC SPIRIT, in the PSALMS, all along has been to describe the Sufferings of the *Jewish Nation*, as well as of the *Christian Surrogate*, under the Tyranny of *Antichrist;* and foretel the Characters and Confusions of that *Wicked One*, and of his Followers; and predict the Recovery of the *Jewish Nation* from their long Dispersion, and a long Felicity for *them*, and the *Converted Gentiles* associated with them, under the succeeding Reign of the MESSIAH; and that Happy state of the *New Earth*, in which, under the Influences of the *New Heavens*, there shall *dwell Righteousness*, and the *Tabernacle of GOD shall be with Men, and He shall dwell with them, and they shall be His People, and God Himself shall be with them and be their GOD.*

IT may be, The Word which we render, *To the Chief Musician*, but which may be rendred, (and was of Old so,) *For the End*, may be to intimate that the PSALMS are calculated eminently with an Eye to the Things which are to be done, at that which the Bible calls, *The Time of the End.* Indeed *Jerom* long ago found *Antichrist* in the PSALMS; And *Austin* affirm'd, That the PSALMS ought all to be understood of CHRIST and His Church, and many of them refer to *After Ages.* But we may now improve in our Discoveries.

ACCORDINGLY, Upon the PSALMS, as we go along, the *Devout Reader* will find this *Key of David* here communicated unto him. And when he becomes a *Devout Singer* too, then like the *Beloved Disciple*, he shall *be carried away in the Spirit into the wilderness*, and be shown *the Judgment of the Great Whore that sitteth upon many Waters.* He shall also in these Visions of GOD, *see the Holy City, New Jerusalem, coming down from GOD out of Heaven prepared as a Bride adorned for her Husband.* Very depraved must be that Soul, that has not a relish for such Contemplations, more than for any Earthly Entertainments; and that will not most hearti-

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ly say, *They're more desirable than Gold, yea, than much solid Gold; than Honey also sweeter much, or dropping Honey-Comb.*

YEA, and who can tell, but the PSALMS put into the hands of the *Jews*, with so entertaining a *Commentary* thereupon, may be a powerful and perswasive Engine in *the Arm of the LORD*, for the Enlightening and Overcoming of them, to *Look on Him whom they have Pierced!* Were One to single out a present for a JEW, it should be a *Psalter* with such a *Commentary!* Which no doubt, he will consider the more Attentively because he will find his own *Rabbi's* continually brought in as Vouchers for it. However, It is an agreeable circumstance, to encourage our Hopes that the *Redemption of Israel*, and the *Time to favour Zion, the set time*, is coming on, in that the condition of the *Jewish Nation* as represented in the PSALMS, is now like to be more considered by the *Holy Singers* of them, than in the former Ages. When the *Holy Singers* then *begin to Sing and to Praise*, who knows, what *Ambushments* our GOD may set against the Powers of ANTICHRIST, and of MAHOMET; causing them to *destroy one another*, and making way for, *The Glorious Things which are spoken of thee, O Thou City of GOD!*'

After the Introduction comes 'an admonition concerning the tunes'—which still further explains the execution of the work.

'*An Admonition* Concerning the TUNES. OUR VERSION is fitted unto all the Common TUNES, the Notes whereof are *Eight* and *Six*.

BUT some of them are accommodated for a well-known *Longer Metre*, by putting in Two Syllables of the **Black Letter** which are, without any Damage to the Truth of the Translation, found enclosed between Two such Crotchets as these, [ ] And which being left out, the Metre, with the Sense yet remaining entire is again restored unto the usual *Eight and Six*.

AND some of them are so contrived that by leaving out what is in the **Black Letter** between the Two Crotchets, [ ] which may be done without any manner of Damage, they are accommodated unto a well-known *Shorter Metre*.

THE Director of the Psalmody, need only to say *Sing with the* **Black Letter** or *Sing without the* **Black Letter**, and the *Tune* will be sufficiently directed.

IN the *Addition* to the CANTIONAL, the Singer will find, That besides what is done for the *Tune* which uses to go by the Name of, *The CXLVIII Psalm-Tune*, or, the *Hallelujatic Tune;* by Taking or Dropping the Two Syllables of **Black Letter**, between the Crotchets [ ] a Variety of *Other Tunes* is provided for.'

As a specimen of the work we give the 23d Psalm, both because it is short and familiar to every one.

1. MY Shepherd is th' ETERNAL God; || I shall not be in [any] want: ||

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2 In pastures of a tender grass || He [ever] makes me to lie down : || To waters of tranquilities || He gently carries me, [along.] ||

3 My *feeble and my wandering* Soul || He [kindly] does fetch back again ; || In the plain paths of righteousness || He does lead [and guide] me along, || because of the regard He has || [ever] unto His *Glorious* Name. ||

4 Yea, when I shall walk in the Vale || of the dark [dismal] shade of Death, || I'll of no evil be afraid, || because thou [ever] art with me. || Thy rod and thy staff, these are what || yield [constant] comfort unto me. ||

5 A Table thou dost furnish out || richly [for me] before my face. || 'Tis in view of mine Enemies ; || [And then] my head thou dost annoint || with fattening and perfuming Oil : || my cup it [ever] overflows. ||

6 Most certainly the thing that is || Good with [most kind] Benignity, || *This* all the days that I do live || shall [still and] ever follow me ; || Yea, I shall dwell, and Sabbatize, || even to [unknown] length of days, || *Lodg'd* in the House which does belong || to [Him who's] the ETERNAL God. ||'

The Appendix contains other passages of scripture versified in the same manner. Amongst these is a part of the fifth chapter of Romans. The lines may consist of either eight or ten syllables.

'6 WHEN we were [wholly] destitute of strength, † This [proper] time, CHRIST dy'd for the profane. †

7 'Tis [very] true, One for a Just Man would † [Scarce and] with no small difficulty dye. † Yet peradventure some would [even] dare † for a [Belov'd] Good Man to suffer Death. †

8 But God, commends [in this] His Love to us † that CHRIST for us [altho'] yet Sinners dy'd. †

9 Much more then *we* [may well] *infer from hence*, † since by His Blood we're [freely] justify'd, † we shall through Him be [surely] saved from † the wrath *to which we* [justly] *are expos'd*. †

10 For if by His Son's Death [for it] we were † while yet Foes [fully] reconcil'd to God, † much more be sure now [so well] reconcil'd, † we shall be saved by His [Glorious] Life. †

11 And yet this not all [of it] but we † do here-withal rejoyce in God [our God] † Thro' our Lord Jesus Christ, by whom [it is] † [a full] Atonement we have now receiv'd. †'

The Doxology.

'NOW to that *Glorious One* who has † wondrously loved [sinful] us, † and who has made us to be Kings † as well as Priests to God [on high ;] † *Even unto the God*, who is † His Father ; [let there] unto Him † be Glory and Dominion † forevermore. Amen : [Amen.] †

The Name of God.

'JEHOVAH's [Great and] Glorious Name, † it is a Tower of

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Strength: † The Righteous runs [with speed] into't; † and there on high Sits safe. †

Exod. XXXIV. 6, 7.

So He proclaimed it [of Old] † JEHOVAH is *His Name*; † JEHOVAH who is [the Strong] God † *forever* merciful † and [very] Gracious too is He; † to anger very Slow; † yea, He does [very] much abound † in Grace and Truth *to us*. † He does [how Great] reserves of Grace † for many Thousands keep! † Iniquity He [freely] does † dispence a pardon to. † Yea, to Transgression too [its vont] † and to *all sorts* of Sin; † and if He do [in part] cut off † He will not quite cut off. †'

WAS JESUS CHRIST A LITERAL SACRIFICE?

In reading the New Testament, especially the epistles, we meet with language like the following, in relation to "the author and finisher of our faith."—"This is my blood of the New Testament which is shed for many, for the remission of sins."(*a*)—"Behold the Lamb of God which taketh away the sin of the world."(*b*)—"For even Christ, our passover, is sacrificed for us."(*c*)—"Who, his own self, bare our sins in his own body on the tree."(*d*) "Christ also hath loved us, and given himself for us, an offering and a sacrifice to God."(*e*) "We are sanctified through the offering up of the body of Jesus Christ." "This man, after he had offered one sacrifice for sins."—"How much more shall the blood of Christ, who, through the Eternal spirit offered himself, without spot, to God, purge your consciences?"—"He appeared to put away sin, by the sacrifice of himself." "Christ was once offered to bear the sins of many:"(*f*) with many other passages, not, perhaps, more strong and prominent, but of the same general character.(*g*)

The question very naturally arises in the mind of a serious reader of the scriptures, whether this language is to receive a *literal*, or a *figurative* construction. This is an important inquiry. If we say it is to be construed *strictly* or *literally*, the consequence seems irresistibly to follow, that Jesus Christ was offered, or that he offered himself, as an expiatory sacrifice for the sins of either a part or the whole of the human race: that by his blood the Creator was rendered propitious to his creatures; or that Jesus was, in the words of the Westminster divines(*h*) literally

(*a*) Matt. xvi. 28. Luke. xxii. 20. (*b*) John i. 29. (*c*) 1 Cor. v. 7.
(*d*) 1 Pet. ii. 24. (*e*) Eph. v. 2. (*f*) Heb. x. 10. 12. ix. 14. 26. 28.
(*g*) Vide Mark xiv. 24. 1 Cor. xi. 24. 2 Cor. v. 21. 1 John. ii. 2. iv. 10.
(*h*) Westminster Catechism, Qu. 25.

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and properly, "a sacrifice to satisfy divine Justice:" and we must receive that as the doctrine of the scriptures, and convert it as we may to our spiritual nourishment; and to the correction and elevation of our views of the divine character and government. But if, on the other hand, we are to give all this sacrificial language a *metaphorical* or *figurative* construction, the doctrine just stated will derive from it no support; and we shall be left free to understand it in a manner which shall accord with the known and ordinary principles of the moral government of God: with those views of his character which are given us in other parts of the scripture; and with the ordinary acceptation of the same or similar language applied by the sacred writers to other persons and things.

In relation to the exposition of the scriptures there is no question more important than this now before us, whether the sacrificial language used by the sacred writers in respect to Jesus Christ is to be construed strictly or metaphorically. We ought, then, to come to the question as those who are to give an account;—who are to answer, at a future day, for our use or abuse of the treasures of heavenly wisdom which are entrusted to our charge:—for our use or abuse of those high faculties, to which the Divine Being has addressed the revelation of his character and purposes contained in the sacred volume; and as those who ought to be ready to answer for that easy credulity which believes too much, not less than for that cautious skepticism which at last believes too little.

We begin the inquiry, then, by remarking that, if the passages in the New Testament which speak of Jesus as a sacrifice to God, when *strictly* construed, shall be found to harmonize with each other, *and* with other plain passages of the scriptures, *and* with known facts, then they *may* be construed literally: although, at the same time, if, when understood *figuratively*, they be equally harmonious with known facts, with other parts of scripture, and with the usages of language, they *may* also be construed figuratively: and, in that case, it might still remain a question whether a figurative or a literal construction should prevail. But if these several passages, when construed *literally*, be found to contradict *other passages of scripture, or certain known facts, or each other*, then, the literal *must* be abandoned for a metaphorical construction.

How then, in the first place, does the effect produced upon the mind by understanding literally the several passages quoted from the New Testament, in the beginning of this article, and others like them, harmonize with language like the following? "Will the Lord be pleased with thousands of rams, or with

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ten thousands of rivers of oil? Shall I give my first-born for my trangression, the fruit of my body for the sin of my soul?"(*a*) "Sacrifice and offering thou didst not desire; burnt offering and sin offering thou hast not required."(*b*) "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering."(*c*) "He that covereth his sins shall not prosper, but, whoso confesseth and forsaketh them shall have mercy."(*d*) "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, even to our God for he will abundantly pardon."(*e*) These are but a few from a multitude of texts in the Old Testament either expressly declaring, or plainly implying, that our Heavenly Father, who is also our Judge, is ready to forgive the penitent merely in consideration, or on condition, of his repentance and reformation: and that a literal sacrifice, either of man or beast, considered as a religious act, or any thing more than a security, or a test, of allegiance to the Jewish theocracy, is not what God requires at the hand of his creatures.—The same impression is deepened when we find this language quoted from the Old Testament into the New: "Sacrifice and offering thou wouldest not;—in burnt offerings and sacrifices for sin thou hast no pleasure:"(*f*) and when we hear Jesus himself approving and confirming the opinion of the scribe, (*g*) that to love God and our neighbour is more than all whole burnt offering and sacrifice.—From this latter class of texts, according to the only construction of which they appear to be capable, we infer irresistibly that pardon is ready and free to the penitent, and that it depends, in no case, upon the condition of any offering or sacrifice for sin: while, from the former class, if construed literally, the conviction seems equally irresistible that Jesus, our Lord, has become a Saviour by having offered himself up as a proper sacrifice to propitiate his Father, by expiating our sins.—Are these representations of the divine proceedings consistent with each other? Does not a literal construction of the former class of texts make them irreconcileable with the latter class?—There certainly appears to be either discord between them, or, what is no better than discord—"harmony not understood."

Secondly:—Does the doctrine that Jesus was a proper sacrifice, which seems to result from a literal construction of the

(*a*) Mich. vi. 7. (*b*) Ps. xl. 6. (*c*) Ps. li. 16.
(*d*) Prov. xxviii. 13. (*e*) Isai. lv. 7.
(*f*) Heb. x. 5. 6. (*g*) Mark. xii. 33.

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sacrificial language applied to him in the New Testament, agree with *known facts?*

It must be granted,—no one will deny, that if Christ was literally a sacrifice to God, *he must have been offered as such:* he must have been put to death by some one *as* a sacrifice. For the very notion of a sacrifice is that of a religious offering made by some person or persons to some God or Gods, as a religious act. There is no prayer, where there is no intent to pray. In the idea of a gift, is embraced that of a giver. There can be no sacrifice where there is not an *offering made* with a *sacrificial intent.* If Jesus then was a sacrifice, who sacrificed him?

1. Was he offered, as a sacrifice, by the *Romans?* They were his immediate executioners. It was a Roman magistrate that pronounced sentence of death against him:—a Roman soldiery that executed that sentence: a Roman spear that pierced his side. Was he offered, as a sacrifice, by the Romans?—To this hypothesis it may be objected, in the first place, that *human sacrifices were never allowed by the established laws of Rome.* It is true that a few, very few, cases of human sacrifices can be found in Roman history during the eight hundred years from the foundation of the city to the death of Christ. Some time after Christ, during the reign of Nero or Vespasian, Pliny (*a*) states that human sacrifices sometimes occurred in Rome. But, before that declining period of Roman greatness and virtue, we find but a single instance in which human sacrifices were offered in Rome, to propitiate the gods: and this took place nearly two centuries before Christ, when the approach of Hannibal to its gates had thrown the city into the utmost consternation.(*b*) But the historian, to whom we are indebted for the knowledge of this fact, assures us that the place had never before been stained by his countrymen with the blood of human victims.(*c*) And from the terms of abhorrence in which the Romans, at that very time, speak of those nations which sacrificed even their prisoners of war, we learn in what detestation human sacrifices were held by that people.(*d*)

To the present hypothesis it may be objected, secondly, that *Rome*, the city itself, was the *only place in which human victims were ever offered by the Romans.* But Jesus was put to

(*a*) Ap. Jahn, Archæologia Bib. § 404. (*b*) Livii Hist. Lib. xiii.

(*c*) Gallus et Galla, Græcus et Græca, in foro Boario, sub terra vivi demissi sunt, in locum saxo conceptum, ibi ante, hostiis humanis minime Romano sacro, imbutum"—(*ut supra.*)

(*d*) See the speech of Cn. Metellus before the Senate, in regard to the Galli, in Asia. Livii Hist. Lib. xxxviii.

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death in Judea.—A third objection is that, among the Romans, *all sacrifices were offered by their priesthood;* whereas Jesus was executed by their soldiery. And, fourthly, it may be objected that, whereas the few human victims that were offered in Rome were *buried alive*,(*a*) Jesus, on the contrary, suffered death *upon a cross*, a species of punishment inflicted by the Romans, only upon slaves, robbers, assassins, and those who were adjudged guilty of sedition: (*b*) and we know, for the evangelists inform us, that this was the crime for which our Lord was tried and, however improperly, condemned.—Was he, then, offered as a sacrifice by the Romans?

2. Was he offered, as a sacrifice, by the *Jews*. To the idea that he was, the first objection which we have to offer is, that there is no evidence in the scriptures that, in procuring his death, they had any *intent* to offer him as a sacrifice. And we must remember that a sacrificial intent is as indispensable, in order to constitute any thing a literal sacrifice, as an intent to pray, is to render any address a prayer. And secondly we object they could not have intended to offer Jesus as a sacrifice, for the following reasons. 1. The only sacrifices which the Jews ever did, or ever could offer, in the land of Canaan, without committing a crime that was construed into treason, and capitally punished as such, were those which were *expressly appointed in the Mosaic law*. That law not only does not permit human sacrifices, but it repeatedly forbids them;(*c*) and abounds with the most fearful denunciations against them. 2. All the bloody or animal sacrifices which were required or allowed by Moses were either *piacular*, such as were offered in expiation of trespasses, or sins; *or eucharistical*, such as were offered as testimonials of gratitude. All these must be *animals* of certain kinds, distinctly specified. With these facts before our eyes, it is a needless waste of labour to prove that our Lord could not have been regarded by the Jews as a literal sacrifice, either eucharistical, or piacular:—either as an expression of gratitude, or as an atonement for sin.—3. A third reason why the Jews could not have considered Jesus as a sacrifice, of any kind, is that, from before the entrance of the Iraelites into the land of Canaan, they were strictly and re-

(*a*) Jahn, Arch. Bib. § 404. (*b*) Jahn, Arch. Bib. § 261. ibi laudata.

(*c*) Levit. xviii. 21. Deut. xviii. 10. 2 Kings xvii. 17, 18, Ps. cvi. 37. 38. 40 Deut. xii. 31.—If then, Jesus *had* been offered by the Jews, *animo sacrificandi*, with the most sacrificial intent, the offering would have been a capital crime by their law, and, of course, not an acceptable sacrifice with God, who gave their law; for he accepts no sacrifice of which the very offering is guilty. To even a heathen moralist it was obvious "nullam *scelere* religionem exsolvi:"—that no religious duty is discharged by the perpetration of a crime. Livii Hist. Lib. ii.—

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peatedly forbidden, under penalty of excision, to offer any sacrifices whatever, except *in such place as the Lord should appoint for that purpose.*(*a*) Before the building of the temple, the place of sacrifice seems not to have been permanently fixed; but the altar was raised whenever the tabernacle stood, or wherever the ark of the Covenant, which was the great sanctuary of the Israelitish religion, happened to rest. (*b*) The object of this law, from which there was no exception, except that a *prophet* had authority to dispense with it,(*c*) was to guard the worshippers, and even the priests of Jehovah, from all temptation and all opportunity of relapsing into the idolatry by which they were surrounded, and to which they were so propense. This law was, it is true, often violated by wicked monarchs before, and even after, the building of the temple. It was occasionally violated even down to the time of the transportation into Babylon; and, indeed, the transgression of this law was the principal cause of the transportation. But, after the return of the Jews from Babylon, they observed that law so faithfully, that not an instance of its violation in Judea(*d*) can be shewn till the destruction of Jerusalem by the Romans. And it is owing to the destruction of the temple and altar in Jerusalem, that all Jewish sacrifices have ever since been suspended. From the return of the Jews from Babylon to this moment, the offering of a sacrifice, of any kind, in any other place than the altar and Temple in Jerusalem, would have appeared to them as an inexpiable offence, the most shocking of all abominations. But Jesus "suffered without the gate."(*e*)

Again, 4. As with the Romans, so it was, especially after the captivity, with the Jews: all their bloody sacrifices must be offered *by the hands of their own priesthood.*(*f*) The interference of strangers, and especially of their enemies, with the offering of their sacrifices, would have been regarded by the Jews with the utmost horror. Yet Jesus died by the hands of the idolatrous Romans, and the Jews were clamorous that he *might* die by their hands. Did they, then, consider him as a sacrifice? *Could* they have so considered him? If in any sense, it can be said that Jesus was sacrificed by the Jews, it can be only in a

(*a*) Levit. xvii. 1—9.—especially vs. 8, 9. Deut. xii. 5—28. Levit. xxvi. 30.

(*b*) Vide Michaelis, Mos. Law, § 188. Jahn Arch. Bib. § 376.

(*c*) 1 Sam. xiii. 8—14, xvi. 1—5. 1 Kings xviii. 21—40.

(*d*) The case of Onias, in Egypt, (Joseph. Ant. Jud. xiii. 3 § 3. Michaelis Mos. Law, § 188.) could hardly be considered as an exception, had the observation been general. But it is no exception, restricted, as the statement is, to *Judea.*

(*e*) Heb. xiii. 12. (*f*) Jahn Arch. Bib. § 378.

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figurative sense. It may be said that they sacrificed him to their envy, to one of the most bitter and malignant of their own passions; but not to the God of their fathers, the God of holiness and mercy, either as an expression of their gratitude or as an expiation of their sins.

3.—Did Jesus, then, sacrifice *himself?*—It will not be denied that, as, at one time, it might be said that the Jews sacrificed our Lord to their envy, so, at another, it may be said, that he sacrificed himself upon the altar of his duty, or of benevolence, or of pity to the human race. But this is figurative language: and by it we mean that he devoted himself, gave up his life, rather than abandon the arduous and painful offices which he had been commissioned to fill;—the offices of our Teacher, example, and Saviour. But this metaphorical sacrifice is the result of a *metaphorical* construction of the passages under consideration. A literal construction of those passages makes the Saviour not only a literal sacrifice, but the greatest of all literal sacrifices. *As* such, we now ask, did he offer himself?

To the idea that he did, it may be objected, 1. That he never told his disciples that he intended to offer himself, he never gave them to understand that he considered himself—as a sacrifice. On the contrary, he did tell his disciples that he came, among other things, to give his life, not a sacrifice, but a *ransom* for many. On this fact we have something more to offer shortly. 2. We may object to the supposition that Jesus offered himself as a literal sacrifice to God, in any sense, the known fact, to which all the evangelists testify, that he did not offer himself at all. While he did not shun death, if it lay where duty led him, he did not seek it. He was followed, arrested, led away to trial and to death. He did not court danger but rather sought to avoid it.—When we see the Roman Curtius(*a*) voluntarily leaping into a gulf to appease the offended gods of his country and his worship;—or the two Decii, father and son,(*b*) after deliberately devoting themselves as victims, and, as such, receiving consecration from the priesthood, voluntarily rush into the thickest ranks of their enemies, and fall by their swords, we say that *here* are men who offer themselves a sacrifice to their country and its gods. We admire their patriotism; and, while we lament their superstition, we give them credit for a lofty, though perhaps misguided, devotion. But how different from the conduct of these men was that of Jesus of Nazareth! They voluntarily plunged into the abyss, that they might be destroyed. He cast himself upon the current of his duty, and was borne

(*a*) Liv. Hist. Lib. vii. (*b*) Id. Lib. viii. x.

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on by that. They sought death. He merely did not shrink from it, when called by duty to meet it. They actively gave themselves to the destruction which they might have escaped. He passively, though magnanimously, submitted to that which appeared inevitable. So far from courting his sufferings and seeking death, his prayer to his Heavenly Father was reiterated and earnest, that, if it were possible, the cup which was preparing for him might pass from him. How then can it be said that Jesus offered *himself* to God as a literal sacrifice of any kind?—And if it is a fact, that he did not offer himself,—if it is a fact that neither the Romans nor the Jews offered him—as a sacrifice, by whom was he so offered?—Is not the literal construction of the sacrificial language relating to him, contradicted by so many known facts, that we ought to hesitate before we adopt it?

Thirdly. Do not many of the texts in which Jesus is spoken of as a sacrifice, when literally construed, contradict *each other*, no less than other scriptures, and known facts?—"Wherefore, when he cometh into the world, he saith sacrifice and offering thou wouldest not, but a *body* hast thou prepared me."(*a*) For what?—A *sacrifice!* to be made an *offering!*—Again; we have just remarked that although Jesus never spoke of himself as a *sacrifice*, yet he did tell his disciples that he came to give his life a *ransom* for many.(*b*) Now, though, in the metaphorical use of language, we may say, of the same thing, now, that it is a sacrifice, and now a ransom, we are not allowed that license when we are using language in its literal sense. Strictly speaking, a sacrifice is one thing, and a ransom is another, so different that one can neither be used nor mistaken for the other. If, then, the body, or the blood, or the life of Jesus was, either strictly or figuratively, a *ransom*,—as he declares that it was, either strictly *or* figuratively,—it could not have been a literal *sacrifice*.

Again.—Does the writer to the Hebrews (*c*) in one of the texts quoted at the beginning of this article, say "This man, after that he had once offered *a sacrifice for sins*?" Paul, in another of these texts says: "for even Christ our *passover*, is sacrificed for us."(*d*)—We have already seen that all bloody sacrifices under the Mosaic law, the only sacrifices in Judea that were not idolatrous, were either *piacular* or *eucharistical*. All *sacrifices for sins* were piacular. The *passover* however was eucharistical. (*e*) The literal construction of one of these

(*a*) Heb. x. 5. (*b*) Matt. xx. 28. (*c*) Heb. x. 12. (*d*) 1 Cor. v. 7.
(*e*) "Ad *recolenda majora beneficia divina* instituta erant festa *paschatis*, pentecostis, et tabernaculorum"—Jahn, Arch. Bib. § 353, Vide et § 354.

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texts makes Jesus a piacular sacrifice, an offering made as an expiation or atonement for sin. The literal construction of another makes him an eucharistical sacrifice. But if he be, either strictly or metaphorically, as one text represents him, an eucharistical sacrifice, an acknowledgment of divine mercy,—he cannot be as the letter of another would seem to make him, a piacular sacrifice,—a satisfaction of divine justice.

Once more: "This, says our Lord, is my blood of the New Covenant."(*a*)—By this we are probably to understand that the blood or death of Jesus was the ratification, sanction, or seal,—the evidence or surety—of that New Covenant of which he was the Mediator. But the animal that was slain or sacrificed, among all Oriental nations, in ratification of a Covenant, was never considered as a piacular, but always as an eucharistical sacrifice. (*b*) They were not indeed exclusively sacrifices of thanksgiving, as were some others: but they were directly opposed to expiatory offerings. If Jesus, therefore, was *literally* a sacrifice of either of these three kinds,—*federal*, a sacrifice in ratification of a covenant;—*paschal*, an offering made at the passover;—or *piacular*, a sacrifice for sins;—he could not have been either of the other two. If he was a *paschal*; he could have been neither a piacular nor a federal sacrifice: if a *piacular*; neither a federal nor paschal: if a *federal*; neither a paschal nor a piacular. But a literal construction of the passages in question, makes him either or all of them indifferently. Is not this alone sufficient proof that he was literally neither? Is it not sufficient proof that a metaphorical construction of these texts must be adopted, since a literal construction arrays them in such direct contradiction *to each other*, to the plain *declarations of God in other parts of the scriptures*, and to *known incontrovertible facts?*

Before answering these questions affirmatively we ought perhaps to pause, and ask ourselves whether it is according to the authorized usages of language to give a figurative interpretation to expressions so direct, and apparently so plain, as the sacred writers use in most of the texts which we are considering.—This is undoubtedly a proper inquiry, and it ought to be faithfully pursued. At the same time, however, we ought to look back upon the ground that we have already gone over, and seriously consider that, having shewn that a literal interpretation of the texts in question makes them directly contradictory to other passages of scripture,—to known facts—and to them-

(*a*) Matt. xxvi. 28.

(*b*) Jahn Arch. Bib. § 383. supported by Exod. xxiv. 4—8.

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selves;—no other alternative now remains to us than either to give them a figurative construction, or to reject them as false, because thus contradictory.

Bearing this consideration in mind, then, do we not find expressions similar to many of these in question, in ordinary use, in our own times, in the frigid zone of an occidental and modern language? We say, of the intemperate man, that he *gives himself up* to his appetites; of the sensualist, that *he sacrifices himself* upon the altar of his passions: and by this we mean that they abandon themselves respectively to vicious indulgences though their vices are their destruction. The parent *suffers for his children.* The patriot, with a generous devotion, *gives himself up as a sacrifice* to his country, when he endangers and loses his all—his life itself, in its defence. But by this language no one understands that the parent, or patriot, literally offers himself as a propitiatory sacrifice for his family or his country. Civil liberty is secured, even in its best estate, by the *sacrifice* of our natural rights. The great cause of philanthropy is served only by the philanthropist's *taking upon himself* a part of the *sufferings* of those whom he travels and toils and watches to bless.—Yet, by the use of such language, nobody is led into the belief of a literal sacrifice, or a literal vicarious suffering. As we go back into the depths of antiquity we find, in writers of the highest authority, language still more bold, though of the same general character. Says Cicero, speaking of his efforts and privations in saving his country from the conspiracy of Catiline,—"In this season of your alarm I have passed over many things in silence: I have made many concessions: I have undergone much: *I have healed many of the public maladies*, as it were *by my own sufferings.*" (*a*) Again, "If the consulship be granted me only on this condition, that I endure every kind of affliction, and pain, and even torture, I will bear them not only with fortitude but cheerfully, provided that *by my sufferings I may secure the dignity and salvation of yourselves and of Rome.*" (*b*). How far is this language below Isaiah's: "The chastisement of our peace was upon him; and by his stripes we are healed." (*c*).

Josephus, an author of the same nation, and nearly of the same age, with the writers of the New Testament, uses language in re-

(*a*) "Ego multa tacui, multa pertuli, multa concessi, multa meo quodam dolore, in vestro timore, sanavi."—*Cic. Orat.* iv. *in Catilinam. Vide Cleric. in Esai.* liii. 5.

(*b*) Mihi, si hæc conditio Consulatûs data est, ut omnes acerbitates, omnes dolores, cruciatusque perferrem; feram, non solum fortiter, sed etiam libenter, dummodo meis laboribus vobis populoque Romano dignitas salusque pariatur."—*Cicero, ap. Cleric. ut supra.* (*c*) Isai. liii. 5.

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lation to the fortitude shown by the Maccabees, under their tortures, and the benefits derived to Israel from their sufferings, which equals, if it does not transcend, the strongest expressions of substitution and expiatory suffering used by the sacred writers in speaking of our Lord. After his long account of their firmness and their death, under the tortures inflicted by command of Antiochus, he says: "These men, therefore, having been sanctified of God, have attained this glory—(of standing by the throne of God and enjoying a happy eternity)—and not this glory only; but it was through them, having become, as it were, *the ransom of a sinful people*, that the enemies of our nation were defeated,—the tyrant punished—and the dishonour of our country wiped away:—and, *by the blood of these pious men*, and *the propitiation of their death*, divine Providence effected the salvation of oppressed Israel." (*a*) This last example of the figurative use of sacrificial language, being from a Jewish writer, who is speaking of men that devoted themselves upon the altar of their *religion* and their country, is particularly illustrative of the language of other Jewish writers when speaking of one who also devoted himself to dishonour and death for the benefit of his brethren; and who also, having been sanctified by the Father, (*b*) was, in consideration of his obedience unto death, highly exalted by him, (*c*) and crowned with glory and honour. (*d*) But we need not go abroad for examples of the use of sacrificial language in relation to men and things, to the full as bold and as strong as the sacred writers use in relation to Christ. The sacred writers themselves, especially those of them who most frequently use this language in respect to Christ, use it not less frequently in connexion with other subjects; and that, too, without ever having been understood as speaking literally.

Does Peter say that "*Christ suffered for us?*" (*e*) He suffered in such a sense that "*we also may follow his steps.*" But, if he suffered as a literal sacrifice to God, as an expiation for sin, does it not follow that we must suffer for others as a sin offering—that the servants to whom these words are addressed, should suffer as a sacrifice to God for their masters' sins? Did *Christ* "*become poor*, or live in poverty, *for our sake?*" (*f*) Paul, also, "*endured all things for the elect's sake* that they also might obtain salvation." (*g*) Can a stronger text be produced, from the New Testament, to prove that *Christ* was delivered to death *for our sake*, than this of Paul, to a very different purpose: "For *we*,

(*a*) Vide Josephus "De Maccabæis," § 17.—Vide et 2 Maccab. vii. 37, 38. in the LXX. (*b*) John, x. 36.

(*c*) Phil. ii. 8. 9. (*d*) Heb. ii. 9. (*e*) 1 Pet. ii. 21.

(*f*) 2 Cor. viii. 9. (*g*) 2 Tim. ii. 10.

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who live, *are always delivered unto death for Jesus sake.*" (*a*) Did Christ suffer *in our behalf*, or for *our sake?* Paul says to the Philippians "unto *you* it is given, *in behalf of Christ*, not only to believe in him, but *to suffer for his sake.*" Does he say to the Christians at Ephesus that "Christ hath *given himself* for us *an offering* and *a sacrifice* to God?" (*b*) To those at Rome (*c*) he says, "I beseech you, therefore, by the mercies of God, that ye present *your bodies a living sacrifice*, holy, acceptable unto God." To the Philippians he says, (*d*) "*If I be offered upon the sacrifice* of your faith, I joy and rejoice with you all:" and to Timothy he says, when he feels that his labours must soon close, "I am now ready to be offered," or more correctly, *I am already poured out as an offering* (*e*) What is meant, by this language, but that the aged apostle was exhausted, that he had worn himself out, in the discharge of the duties of the office to which he had been called of God? Can we suppose that Paul considered himself as a literal sacrifice? that he presented himself, or besought the Roman Christians to present themselves to God, as a propitiatory offering? If not, why should we not give a metaphorical construction to similar, but not stronger language, in relation to Christ; who also fell a victim,—a nobler and a spotless victim,—to the cause that had been committed to him?—Paul was the minister of Christ unto the Gentiles, that the *offering up of the Gentiles* might be acceptable, being sanctified by the same Holy Spirit. (*f*) Has Christ *given himself for us a sacrifice to God, for a sweet smelling savour?* (*g*) The charity, which the Philippians sent by Epaphroditus to Paul, was *an odour of sweet smell, a sacrifice, acceptable, well pleasing unto God.* (*h*) Were the Gentiles offered as a literal sacrifice to God? Do we give a strict construction to that language which calls the charitable contributions of Christians to each other a sacrifice? If not, it *is* according to the usages of language, and especially of the language of the New Testament, to apply to persons and things indifferently, and in a figurative sense, the language which was strictly applicable to the proper sacrifices of the Mosaic law.

In as much, then, as the sacrificial language of the New Testament when applied to all persons *may be*, and applied to all except Jesus *must* be, understood figuratively; it certainly *may* be so understood when applied to him. And, in as much as a literal construction of that language in the several texts where he is the subject of discourse, would make those texts contradictory to

(*a*) 2 Cor. iv. 2. (*b*) Eph. v. 2. (*c*) Rom. xii. 1.
(*d*) Phil. ii. 17. (*e*) 2 Tim. iv. 6. (*f*) Rom. xv. 16.
(*g*) Eph. v. 2. (*h*) Phil. iv. 18.

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other passages of scripture, to facts, and to themselves, we conclude that the metaphorical sense *must* be adopted.

Or shall we, disregarding the opposition of these texts when literally construed to each other, to plain declarations of scripture, and to multiplied scriptural as well as other historical facts—shall we still insist upon construing them literally? and, giving up our reason and our faith to the consequences of such a construction, shall we believe, as the letter would compel us to believe, that our Lord was not only a real sacrifice, but every sort of sacrifice?—that he is now, a *federal* or testamentary sacrifice, (*a*) whose blood is to ratify a covenant: now, a *piacular* offering, whose blood is to make an atonement for sin: (*b*) and now, a *passover*, to commemorate our deliverance from sin and death? Shall we believe now, that he *was* offered, (*c*) and now that he offered up (*d*) or sacrificed (*e*) *himself?* Shall we believe that he is now the offering, and now the priest who makes the offering? (*f*) If we are prepared to plunge into depths of belief like these, looking to the letter as the only guide of our faith, what shall restrain us from going on, and believing that Jesus is a *vine*, (*g*) and a *way*, (*h*) and a *door*, (*i*) and a *corner-stone*; (*j*) and all this, at the same time that he is a *shepherd* (*k*) and a *lion* (*l*) and the bright and morning *star?* (*m*) Are we prepared to adopt a system of construing the scriptures which shall lead us into such gross inconsistences? and shall we delude ourselves with the idea that these are the deep things of God? Shall we follow the letter, when it will compel us to believe that our Lord has assumed so many different forms, and that he acted and suffered in so many inconsistent characters, at the moment when, on the same principle, we are required to believe that Jesus Christ is the same, yesterday, to-day, and forever? (*n*)

Shall we not rather believe that, in much of what the early disciples of Jesus said of him, they spoke, as all orientals speak, in a highly figurative style? Regarding him as the greatest of the prophets, and the most illustrious of the teachers who had come from God, was it wonderful that they should apply to him every title of dignity and glory? Recently converted, as they had been, from a religion abounding in sacrifices, was it not natural for them, especially when addressing those who had been edu-

(*a*) Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. xi. 24.
(*b*) 1 Pet. ii. 24. 2 Cor. v. 21. Eph. v. 2. (*c*) Heb. ix. 28.
(*d*) Heb. ix. 14. (*e*) Heb. ix. 26. (*f*) Heb. ix. 11.
(*g*) John xv. 1. (*h*) John xiv. 6. (*i*) John x. i. 7. 9.
(*j*) Eph. ii. 20. 1 Pet. ii. 6. (*k*) John x. 11.
(*l*) Rev. v. 5. (*m*) Rev. ii. 28. (*n*) Heb. xiii. 8.

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cated in the same religion, to speak of their new faith in terms which had been familiar to them from their childhood. Admiring, as they did, the virtues of their Lord, and deeply affected, as they must have been, by the sufferings by which those virtues were called forth and proved; their feelings must have been excited, whenever he was the subject of their thoughts or their discourse, to more than their ordinary warmth, and to a neglect of the cold and studied correctness of the careful rhetorician. When they considered that their master had fallen a victim to his own fidelity, and to the envy of others, what was more natural than that they should speak of him as a sacrifice?—a sacrifice, now of one kind and now of another, according to their own circumstances at the time they were speaking, or to the other subjects of their discourse, or to the particular benefit which had resulted to the world from what he had done or suffered? When, either in prophetic vision, or in a rational anticipation of what must be effected by the religion of Jesus, they looked forward to the ultimate reformation of mankind—to the dispelling of the darkness of ignorance and sin from the face of the earth, what more natural than that they should call him "the lamb of God that taketh away the sin of the world." If the new covenant is sealed or ratified by his death, his is "the blood of the covenant," and the gospel itself is "the new covenant in his blood." If an apostle is comparing the new converts to a mass of unleavened bread, this bread, being eaten at the passover, brings that festival to his mind; but Christ was crucified on the eve of the feast of unleavened bread; and then "Christ is himself our passover who was sacrificed for us."

The same kind of construction will guide us in other similar passages, and enable us to preserve, unimpeached, the best faculties of our nature, our reverence for the sacred oracles, and, above all, the adorable excellence of the divine character. It will enable us more correctly to understand the documents of our religion, more gratefully to rejoice in the light which they shed upon our path here, and upon our prospects hereafter, and more readily to convert to our spiritual nourishment and strength, the bread of life which came down from heaven in the Gospel of Jesus Christ.

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REMARKS ON 1 CORINTHIANS ii. 14.

[The following remarks from an esteemed correspondent may serve to illustrate a difficult and frequently misinterpreted passage of scripture.]

"BUT THE NATURAL MAN RECEIVETH NOT THE THINGS OF THE SPIRIT OF GOD; FOR THEY ARE FOOLISHNESS UNTO HIM; NEITHER CAN HE KNOW THEM, BECAUSE THEY ARE SPIRITUALLY DISCERNED."—1 Cor. ii. 14.

THESE words have been frequently understood as denoting the natural inaptitude or incapacity of man to receive and discern the truths of religion; and they have been regarded by many christians as an evidence of the corrupt and disordered nature of man before it is regenerated by the special influences of the spirit of God. A candid examination of the passage, however, may show that this is not its meaning, and point out the important instruction it really conveys.

The word *natural* in this passage, has no relation to the condition or character of men by nature, or as they are formed by the hand of their Creator. If we consider simply the nature of man, we shall find in him nothing worthy of blame or deserving of punishment; nothing, which violates any law, or is opposed to goodness; for that nature is the work of God, and the works of his hand are good. But rational beings, who are formed aright, may become sinful by the voluntary perversion of those powers, which were originally pure. This is admitted by all to have been the case with the angels, who sinned, and with our first parents. The single fact then, that mankind betray an inclination to sin, when they become capable of moral action, is no proof of any thing wrong in their nature, or in their original constitution. If temptation could operate on angels in heaven, and on Adam and Eve in Paradise, without a sinful nature, then it may operate on mankind in the early period of their existence, without indicating, that they are sinners by birth, or are born with depraved hearts.

Our first inquiry is, what is meant by the *natural* man? The answer, which most readily suggests itself to many, and with which they rest contented, is, that it denotes man, as he comes from his Creator, as he is born, or created. And at this answer from one, who confines himself wholly to the import of the word as it stands in our translation, and has no other means of understanding its sense, we should not have occasion to be much surprised. But he, who undertakes to be a teacher, and should quote this passage as a proof of what man is in his natural state, convicts himself of ignorance, or of something worse, for which he has no excuse. The truth is, the word here translated *natural*,

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(agreeably to the interpretation of Doddridge, Macknight and many judicious critics) has no relation to the character or condition of men, as they are formed, or as they come into the world. It denotes not what they are by nature, nor any part of their original constitution, but what they are by the *perversion or abuse of their nature, or a character, which is strictly unnatural.* The word should have been rendered *sensual, vicious, corrupt;* and it denotes the character of those, who are under the dominion of base and depraved passions, who have rendered themselves slaves to their animal propensities, and who have no higher or holier object than the gratification of their animal appetites. We have the same word twice, at least, rendered in this manner in our common translation. It is said in James, "This wisdom descendeth not from above; but is earthly, *sensual,* (or *natural* ψυχικὴ) devilish." Jude, speaking of those whom he terms ungodly sinners, declares, "These be they, who separate themselves, *sensual,* not having the spirit." No intimation is given, that this term is applicable to mankind in a state of infancy, or that it describes their natural state or character. On the other hand, the period of childhood and youth is peculiarly favourable for receiving the things of the spirit of God; the instructions and precepts he has given in his word. Then is the mind most susceptible of those impressions, which the truths of the gospel are designed and fitted to produce. Then is there the least opposition to the genuine influence of Christianity. As yet those evil habits are not formed, which are subdued with so much difficulty, that the change is compared to the "Ethiopian changing his skin, and the leopard his spots." But when men have corrupted their ways, voluntarily abused or perverted their nature and faculties; when they have indulged their vicious inclinations, and by indulgence converted them into habits; it becomes exceedingly difficult for them to return to the right way: their aversion to the gospel acquires strength; and they become more and more insensible to the influence of religion and virtue. The course, which they pursue, marks their dislike to the gospel; they undervalue its instructions, promises, and rewards; the consolations it yields here, and the everlasting honors, which it encourages the righteous to expect hereafter. While this is their disposition, they cannot perceive the value, beauty, or excellence of those truths, which the scriptures unfold.

This leads to a second inquiry, very important to a correct interpretation of this passage. In what respects is the sensual, or vicious man incapable of knowing the things of the spirit of God? i. e. as we may understand it, of apprehending the truths and objects of religion? Has he any want of capacity of know-

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ing all, that it is required of him to know? Is there any natural blindness of understanding, which in the use of appointed means he is unable to remove? The reason of things and the plain declarations or deductions of scripture show, that there is not. He has all the powers of a moral agent, and is capable of performing all his duty. The text, and other similar passages imply no more, than that men, *while they remain sensual, or vicious*, cannot relish the things of religion, cannot love God, and cheerfully perform the duties of piety and morality. There is a strong distaste, or indisposition of mind towards these duties. No man can at the same time pursue two courses; or cherish two states of affection, so opposite as those of vice and virtue, of sin and holiness. To choose one of them is to abandon the other. To have a taste for one implies a dislike of the other. He therefore, who prefers to gratify his sinful propensities, cannot, while this is his character, cordially receive the doctrines, cultivate the spirit, or perform the duties of Christianity. This, it may be presumed, will be admitted by all, who consider the subject. But does the text, or any similar passage denote that wicked men have no control over their hearts, dispositions, characters, or actions? Does it imply the least necessity, that they remain as they are till some supernatural influence takes place within them? Does it imply, that they are dependent on God for the dispositions of their hearts and the obtaining of their salvation in any different sense from that, in which they are dependent on him for other blessings? This were virtually to deny the moral agency and accountability of man. If it were said the idle man cannot procure the comforts of life for himself or his family, nor can he know the pleasures and advantages of industry, would any one understand from this, that the idle man cannot become diligent, or that he has no control over his own actions? What is said of him relates to him only as an idle man. Whatever may have been his indisposition to labor, whatever difficulties may attend a change of his habits, who can question, that it is still in his power to cease from his idleness, and to acquire the taste and habit of virtuous industry. If we did not believe, that all this was possible, we could not blame his indolence. We never blame a man for a particular course, or action, if we know there is an insuperable obtacle to his doing otherwise. The same principle in its utmost extent is to be applied to this subject. The sensual, or wicked man cannot receive or know, the things, that are revealed by the spirit of God. But does he necessarily remain a vicious man? Has he no power to reform? Is he endued with no capacity to form within himself a different disposition and character? He is not bound with fetters, which he cannot break;

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and then commanded to walk. The commands of God are reasonable, and require no more than we can perform; they all imply the possession and exercise of our moral powers. His commands are, "Wash you: make you clean: put away the evil of your doings from before mine eyes: cease to do evil; learn to do well." "Make you a new heart, and a new spirit, for why will you die?" "Awake thou, that sleepest, and arise from the dead; and Christ shall give you light." "Repent and be converted. Cleanse your hands, ye sinners, and purify your hearts." Now in view of these commands, let me ask, does God require what man can perform, or what he cannot perform? In other words, are his commands just or unjust? It is not to be supposed, that there can be a moment's doubt upon this subject. The commands of God show with perfect plainness what men ought to do, and what they can do. There is a certainty upon this subject, which resembles the consciousness we have of our own existence, and which by no sophistry or metaphysical reasoning can be diminished.

But perhaps it is asked, are we not dependent on God for a new heart? Undoubtedly we are; but in the same manner, as we are dependent on him for the common blessings of life. Are not all the comforts we enjoy, the fruits of his unmerited goodness? Is there any thing, which we possess, derived from any source, but his rich and exhaustless bounty? Do we breathe his air, do we walk his earth, do we exert a thought but by the breath, and strength, and understanding he has given us? Does any one imagine, that we can procure our sustenance without his agency? There is nothing more absolute and entire than our dependence upon Him; but we are not to separate the gifts of his grace from the bounties of his providence; and let our dependence for the one illustrate our dependence for the other. Our dependence in temporal things does not interfere with the discharge of our whole duty in relation to them. We are able to provide for ourselves in every sense, in which this is required. If we pursue the course which is pointed out, God will prosper our efforts. We are not able to command a crop of corn into existence—nor is this our duty; but we are able to pursue the method, which divine wisdom has appointed for the attainment of this and other comforts of life. There is a course equally plain with regard to our spiritual interests. We are not able without divine grace to form ourselves to holy dispositions and virtuous habits. But that grace is uniformly granted to them, that seek it, and who use the established means of moral and religious improvement.

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It is of great importance to our humility and piety that we realize this dependence on God for the assistances of his spirit to form us to virtuous dispositions and habits, which are the indispensable qualifications for future happiness. But it is equally important for us to remember, that this assistance is granted in answer to prayer, and in co-operation with faithful endeavours; that if we diligently employ the means, we shall not fail of the end. We must be careful to entertain upon this subject views worthy of God, of his goodness and moral government, and of ourselves, as rational, free and accountable creatures. We are taught from the lips of the Saviour, "that if any man will do the will of God, he shall know of his doctrine;" he shall have a practical and saving conviction of Christian truth. This promise of Jesus Christ affords the best illustration of the passage we have been considering from St. Paul; and may guard it from the false interpretation, by which it has been obscured. It teaches us, that there is nothing but sin, that shall darken the light of God's truth in our souls: that it is not our nature as it comes from God, but our vices, our evil habits and our sensual lives, that confound our moral vision and give us over to undiscerning minds. "A good life," says the eloquent Taylor, "is the best way to understand wisdom and religion; because by the experiences and relishes of religion there is conveyed to them a sweetness, to which all wicked men are strangers; there is in the things of God to them, that practice them, a deliciousness, that makes us love them; and that love admits us to God's cabinet, and wonderfully clears the understanding in purifying the heart. So long as we know God only in the way of man, by contentious learning, by arguing and disputing, we see nothing but the shadow of him, and in that shadow we meet with many dark appearances, little certainty and much conjecture. But when we know him with the eyes of holiness, and the intuition of gracious experiences, with an obedient temper, and in the peace of enjoyment, we shall hear what we never heard, and see what our eyes never saw. And then the mysteries shall be open to us, and clear as the windows of the morning. And this is the meaning of that fine passage of the apostle, 'Awake, thou, that sleepest, and arise from the dead, and Christ shall give thee light;' and we may add, of that declaration of the prophet, "None of the wicked shall understand; but the wise shall understand."

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STAPFER'S ADDRESS AT THE ANNIVERSARY OF THE PARIS BIBLE SOCIETY.

At the third anniversary of the *Protestant Bible Society of Paris*, held on the 16th of April, 1822, a long address was made by M. Stapfer, in which he examined at large that article of the Constitution which forbids the circulation of any except the established translations of the Scriptures. He first stated the objections to it, and then urged the reasons which seem to prove its expediency. A translation has been made by a friend of parts of this speech, which we here offer to our readers. It is too long to be inserted entire.

When at the last annual meeting of our society, I had the honour of presenting to it some considerations suited to the objects which it proposes to effect, I undertook to defend that clause in the first article of our statutes which imposes on us the obligation of circulating the Holy Scriptures *without note or comment.*

Invited to perform the same honourable task to-day, I design to furnish a sequel to those remarks, then received with so much indulgence, and to offer to your attentive consideration, that article in our regulations, which forbids the circulation of any version of the Holy Scriptures, excepting that *commonly received and used in our churches*;—a clause common to us, with all Bible Societies; and which seems to circumscribe in an injurious manner the sphere of their labours, as it prevents them from applying some of the numerous means, provided by their zeal and munificence, to the important work of *improving the common translations.*

* * * * * *

It is so very desirable an object to see the translations of our holy books, by their fidelity, clearness, conciseness and energy of style, approaching nearer and nearer to the Spirit of their divine original; the wish of contributing to such an object by well directed efforts, and well conducted sacrifices, seems so naturally to suggest itself to those associations who are so zealously devoted to the service of the sacred volume, and who have such powerful means at their disposal; that the restriction which prevents them from pursuing so inviting an object, is to many enlightened persons, a subject at once of astonishment and regret.

What friend of religion is there, anxious to see the books which are its fountain and support, received with respect, and their worth duly appreciated, who has not experienced a very painful sensation at finding preserved in the common translation phrases which have become vulgar, terms which have lost their significance, by the changes of language and the affectations inseparably connected with an advanced state of cultivation, idiomatic phrases, obsolete and obscure expressions, which disturb his devotions with unpleasant associations, and especially with the apprehension that they may give rise to unhappy mistakes, or make injurious impressions,

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and, in the mind of light or evil disposed readers, diminish the veneration due to the word of God! And what well informed and sincere Christian is there, who has not felt still greater pain, when in difficult passages, our translations present him with an ancient interpretation, which supplies the infidel with a weapon, which might be happily snatched from his hands by a more modern and rational explanation?

Why should not Bible Societies feel it their duty, to make those changes in the received versions, which the progress of language and taste demands? Why should they not thus endeavour to put within reach of the people, the result of the many researches undertaken in the last century, for illustrating the text and correcting the versions of our Holy Books? By neglecting this duty, by refusing to enter into the salutary design of making known to ordinary Christians, to whom all access to the treasures of Biblical Literature is closed, so many valuable discoveries, so many fortunate conjectures, which by throwing new light on obscure texts, may dissipate part of the clouds collected by ignorance, presumption, or knavery; do they not become in a degree responsible for the mistakes, errors, and fatal doubts, which they might have contributed to remove or prevent, but the duration and pernicious influence of which, they thus extend?

I do not imagine that I have weakened the arguments of those enlightened and pious persons who desire an improved version of the Bible. I am far from denying the advantages which Religion would derive from the accomplishment of their wishes. I would still less forget the excellent intentions, and distinguished merits of the authors of some new translations into the vulgar tongue, or refuse the just tribute of gratitude and praise due to their labours.

What methods will it be possible to adopt on this subject for the benefit of the church and the furtherance of religious instruction? It is ardently to be desired that a subject so fruitful in important and delicate considerations, should occupy the thoughts and pens of those friends of religion who unite sufficient knowledge with long experience. In order to treat a subject properly which can be viewed in so many different lights, we must not only consider the qualifications necessary to produce a translation answering to the present state of Literature and Theology, but we must also inquire into the best means of reconciling these improvements with the regard we owe to the feelings of those worthy persons of all denominations, to whom habit has so endeared the old translations, that their most praise-worthy desires are awakened, their most virtuous emotions indissolubly associated with forms of expression and even arrangements of words, both undoubtedly susceptible of improvement.

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In the mean time, there would be another question to be considered. A translation is in itself a kind of commentary, since it gives the impression which the translator himself receives from a book, and expresses clearly or obscurely the sense which he attaches to each passage. The more literal, I had almost said the more servile he is, the more nearly he conforms his expressions to those of the original, making himself a passive translator, a mere interpreter, and not a commentator, the better calculated his work will be to be circulated by the Bible Societies, as it will not expose them to violate the law forbidding them to accompany the Bible with a commentary.

This danger (let it be remembered) is real, only with respect to modern translations, and to the revisions of the received versions. An ancient translation has stood the test of time, of the best judges, and of the public conscience. The maximum of its errors is known. There are no longer, (thanks to Christianity and its reformation in the sixteenth century,) either secret doctrines, or exclusive possession of the means of instruction or oversight, nor any want of bold and fearless critics, or jealous centinels either among the disinterested friends of virtue, or on the part of their religious and political opposition.

We see what a series of important questions arise in the minds of those who would thoroughly examine this subject which I have proposed to the friends of the Bible cause. I am able only to touch upon it to-day.

The single object I have in view at the present moment is, to lessen, if possible, the regret of those who wish for a radical revision, a reform, or a total re-modelling of the received versions.* Afflicted at seeing such imperfect translations still in the hands of the people, they complain that their wish is retarded or rather indefinitely postponed, by the kind of renewed sanction, which the Bible Societies, from wise and powerful motives, have been compelled to give to the old translations.—I shall endeavour to diminish the chagrin with which they view this subject.

* * * * * * * * *

I shall not speak therefore of the beneficial effects which have resulted from the restriction imposed on the Bible Societies, by

* Observe in what terms Messrs. Schulthess and Gaspard, two distinguished theologians and celebrated professors at Zurich, have lately expressed themselves on this subject, in a German publication entitled, *Rationalism and Supranaturalism.* (Zurich, 1822. 8vo.) "The best founded objection we have heard made to the Bible Society, is, that by its operations it raises an insurmountable obstacle in the way of making and introducing into the churches a translation, which shall correspond to the progress and present condition of knowledge." See also on this subject the remarks of Abauzit. *Expedience of publishing improved versions of the Bible. London.* 1817.

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their wise regulation, nor of the great inconveniences which would soon more than balance the advantages promised by the scheme of dividing their labours between the distribution of Bibles which have been longest in use, and the improvement of those most in circulation.

For the present it will suffice to point out in a few words one of these inconveniences. If Bible Societies should encourage the publication of new versions of the Bible, designed for the use of Christians who are already in possession of those most approved, or if they should distribute the old translations altered by the advice and co-operation of these Societies; they might be suspected, and with some appearance of reason, of sectarian proselytism, and the reproach recently cast upon them would appear well founded. Above all, (and this mistake would affect them more sensibly than any other) they would be exposed to see one of the most enlarged and generous views entertained by their founders, the success of which would be the most delightful reward of their labours, entirely overlooked or misconstrued; I mean that truly evangelical design of forming around the Sacred Volume, the august, the affecting, the holy alliance of all Christians—who under all the various denominations, leaders, different forms of worship, adore the same God, the same Saviour. But abjuring all other thoughts, every wish but that of imparting to all men without regard to difference of belief, the influence of divine grace, through the medium of the Holy Scriptures, they have made an engagement, and let them scrupulously fulfil it, to offer to the faithful of every Christian communion only such translations as have long received the sanction of their spiritual guides. Thus the reproach of proselytism falls on the word of God itself, which is powerful enough to defend itself against its adversaries, who would set its noble promoters on a level with the most despicable enemies of political and moral order.*

* See a pamphlet entitled, *Reflexions prejudicielles sur la petition du sieur Lottday*, par M. de Bonald. Paris 1822. p. 9, 10. "There certainly never was a more zealous spirit of proselyting than that of the philosophers of the last century, who following Voltaire, sold irreligious books at 6 sous for those of the lower classes. What have revolutionists in every age done, and what will they not always do, for the promotion of their opinions? They have left no means untried, from the guillotine to penny ballads. The great bible enterprize which fills the world is only a most extensive display of this proselyting spirit—if indeed it be not rather a cunning commercial speculation."

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MISCELLANEOUS COLLECTIONS.

LIFE OF BISHOP ANDREWS.

Lancelot Andrews was born in the city of London in 1555, under the reign of queen Mary. His parents were honest and religious; his father born of an ancient family in Suffolk, after passing most of his life at sea, had attained the creditable and comfortable situation of master of the Trinity house. From his childhood Lancelot displayed an uncommon love of learning and a natural seriousness which rendered him indifferent to the usual diversions and exercises of his age. His proficiency in his Greek and Hebrew studies at Merchant-taylors' school recommended him to the notice of Dr. Watts, residentiary of St. Paul's, who bestowed on him one of the scholarships which he had recently founded at Pembroke Hall, Cambridge. After taking his degree of bachelor of arts, a fellowship was speedily, and with much honour, conferred upon him; and commencing his studies in divinity, his great abilities and unwearied application ensured his proficiency in that branch of science. He was chosen catechist in his college, and after a time, his fame spreading, he became known as a great adept in cases of conscience, and was much resorted to in that capacity. Henry earl of Huntingdon, a noted patron of the stricter class of divines, now engaged him to attend him into the north, where he was lord-president, and in this situation Andrews had the satisfaction of converting several recusants, priests as well as laymen. Secretary Walsingham next took notice of his merit, presented him to the living of Cripplegate, and afterwards added other preferments.

His next step was that of chaplain in ordinary to queen Elizabeth, who, much approving his preaching, his grave deportment and his single life, made him first prebendary, and shortly before her death dean, of Westminster. In this situation, which imposed upon him the superintendence of Westminster school, his conduct was a model certainly unsurpassed, and probably unequalled, by any of his successors. Dr. Hacket informs us, that when Williams was preferred to the same office, having heard what pains Dr. Andrews had taken to train up the youth on that foundation, he sent for himself from Cambridge to give him fuller information; and he thus details the merits of the friend and instructor of his youth in language warm with gratitude:

'I told him how strict that excellent man was, to charge our masters that they should give us lessons out of none but the most

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classical authors; that he did often supply the place both of head schoolmaster and usher for the space of an whole week together, and gave us not an hour of loitering-time from morning to night. How he caused our exercises in prose and verse to be brought to him to examine our style and proficiency. That he never walked to Chiswick for his recreation without a brace of this young fry; and in that wayfaring leisure had a singular dexterity to fill those narrow vessels with a funnel. And, which was the greatest burden of his toil, sometimes thrice in a week, sometimes oftener, he sent for the uppermost scholars to his lodgings at night, and kept them with him from eight till eleven, unfolding to them the best rudiments of the Greek tongue and the elements of the Hebrew grammar; and all this he did to boys without any compulsion of correction; nay, I never heard him utter so much as a word of austerity among us.

'Alas! this is but an ivy leaf crept into the laurel of his immortal garland. This is that Andrews the ointment of whose name is sweeter than spices. This is that celebrated bishop of Winton, whose learning king James admired above all his chaplains; and that king, being of most excellent parts himself, could the better discover what was eminent in another. Indeed he was the most apostolical and primitive-like divine, in my opinion, that wore a rochet in his age; of a most venerable gravity, and yet most sweet in all commerce; the most devout that ever I saw when he appeared before God; of such a growth in all kind of learning, that very able clerks were of low stature to him: ..... full of alms and charity; of which none knew but his father in secret: a certain patron to scholars of fame and ability, and chiefly to those that never expected it. In the pulpit, a Homer among preachers..... I am transported even as in a rapture to make this digression: For who could come near the shrine of such a saint, and not offer up a few grains of glory upon it? Or how durst I omit it? For he was the first that planted me in my tender studies, and watered them continually with his bounty.'*

In reference to the walks of this good dean to Chiswick with the schoolboys for his companions, so affectionately commemorated by Hacket, it may be mentioned from another source, that from his youth upwards, his favourite, if not his only relaxation, had been walking, either by himself or with some chosen companions; 'with whom he might confer and argue and recount their studies: and he would often profess, that to observe the grass, herbs, corn, trees, cattle, earth, waters, heavens, any of

* *Life of Williams.*

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the creatures, and to contemplate their natures, orders, qualities, virtues, uses, was ever to him the greatest mirth, content and recreation that could be: and this he held to his dying day.'*

Doubtless, with so constant a love of the appearances of external nature acting upon his pious and contemplative mind, this excellent instructor embraced these opportunities of teaching his young disciples to look up through the medium of a beautiful creation to its benignant author;—and happy those who are *thus* instructed to know and love their maker.

All who have made mention of this exemplary prelate agree in revering him for the virtues peculiarly fitted to his station. He was humane, hospitable, charitable to the poor, of unfailing bounty and kindness to the deserving, especially to poor scholars and divines, and munificent in his donations to learned and charitable foundations. But he had still rarer and perhaps higher merits. He was disinterested, inflexible in principle, and courageously independent. The extensive patronage which he possessed appears to have been in his hand an instrument devoutly consecrated to the advancement of religion, learning and good morals. To all the promptings of self interest, to all solicitations of men in power, he resolutely turned a deaf ear when they interfered with higher motives. It is said by his biographer, that the sins which he abhorred most were simony and sacrilege. The first of these 'was so detestable to him as that for refusing to admit divers men to livings whom he suspected to be simonically preferred, he suffered much by suits of law: choosing rather to be compelled against his will to admit them by law, than voluntarily to do that which his conscience made scruple of.'† We are further told that his dread of committing sacrilege, caused him in the time of Elizabeth to refuse successively the bishoprics of Salisbury and Ely when offered to him under the usual conditions of that time,—the alienation of church-lands in favour of laymen and courtiers. He is also said, when bishop of Winchester, to have refused several large sums of money for renewals of leases which he conceived injurious to his successors.

It should appear however, that in these sacrifices of worldly interest, Andrews was rather influenced by a nice sense of professional integrity and worldly honour than by any superstitious opinions respecting the sacredness of church property; for Selden has mentioned him as the only bishop who thought proper to express an approbation of his 'History of tythes,' so much the object of alarm or horror to the clerical body at large.

The accession of James facilitated the advancement of An-

* Fuller's *Abel redivivus*, article *Andrews*. † Fuller, *ut supra*.

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drews by putting an end to that system of spoliation to which he was resolved not to become instrumental.' Struck with his style of preaching, and filled with admiration at the extent and solidity of his erudition, the king spontaneously nominated him to the see of Chichester, adding a good living in *commendam*, and ordered him to write in favour of the oath of allegiance. In process of time his majesty appointed him lord almoner, translated him first to Ely, and finally to Winchester, and made him dean of the chapel royal and a privy-councillor. But even this extraordinary accumulation of benefits, acting on a mind peculiarly susceptible of the sentiments of gratitude, was unable to abase the spirit of Andrews to that servile adulation which the monarch loved, and which other dignitaries of the church paid him without scruple, though at the expense of truth, of patriotism, and sometimes even of piety.

To this effect a striking anecdote has been preserved by Waller the poet. On the day when James had dissolved in anger the parliament which assembled in January 1621, on account of its refusal of further supplies, Waller went to court and saw the king dine in public. Bishop Andrews, and Neil then bishop of Ely, stood behind his chair: the monarch turned to them, and, with his usual indiscretion, asked them aloud, if he might not levy money upon his subjects when he wanted it, without applying to parliament. Neil, one of the most shameless of his flatterers, replied without hesitation, 'God forbid you might not! for you are the breath of our nostrils.' 'Well, my lord,' said the king to Andrews, 'and what say you?' 'Sir,' replied the bishop, 'I am not skilled in parliamentary cases.' 'No put-offs, my lord,' insisted the king, 'answer me presently.' 'I think, then,' replied the bishop, 'that it is lawful for you to take my brother Neil's money, for he offers it.' Nothing but the wit of the answer could have atoned for its courage.

Bishop Andrews was one of the few clerical members of the society of antiquaries: Bacon appears to have held him in high esteem, and addressed to him his 'Dialogue on a holy war,' with an interesting epistle dedicatory, in which he enters at large into his own manner of life, and details the philosophical reflections and pursuits which consoled him under adversity and disgrace. The bishop ended his honourable and exemplary career in September 1626, in his 71st year. His death was bewailed, amongst the national calamities of the time, in an animated Latin elegy from the pen of a youth, whose noble mind, penetrated with that affectionate veneration for the wise and good which affords the best presage of future excellence, delighted thus to pay its pure and unbidden homage to the reverend sanc-

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tity of the aged prelate. This youth was Milton, then in his eighteenth year. The concluding lines, in which he represents himself as transported in a vision to the gardens of the blessed, have been thus beautifully rendered into English by the poet of the 'Task:'

...." While I that splendour, and the mingled shade
Of fruitful vines, and wonder fixt survey'd,
At once, with looks that beamed celestial grace,
The seer of Winton stood before my face.
His snowy vesture's hem descending low
His golden sandals swept, and pure as snow
New-fallen shone the mitre on his brow.
Where'er he trod, a tremulous sweet sound
Of gladness shook the flowery fields around:
Attendant angels clap their starry wings,
The trumpet shakes the sky, all æther sings,
Each chaunts his welcome, folds him to his breast,
And thus a sweeter voice than all the rest:
'Ascend, my son! thy father's kingdom share!
My son! henceforth be freed from every care!'
So spake the voice, and at its tender close
With psaltry's sound th' angelic band arose.
The night retir'd, and chased by dawning day
The visionary bliss pass'd all away.
I mourn'd my banish'd sleep with fond concern;
Frequent to me may dreams like these return."

Miss Aikin's King James.

THE SENSE OF OUR RELATION TO GOD.

Dr. Price in his book on morals, in remarking on the superior importance of the duty we owe to God, and of the place it holds among our other duties, has the following admirable passage.

'There can certainly be no proportion between what is due from us to creatures and to the Creator; between the regard and deference we owe to beings of precarious, derived, and limited goodness, and to him, who possesses original, necessary, everlasting, infinite fullness of all that is amiable. As much as this being surpasses other beings in perfection and excellence, so much is he, the worthier object of our veneration and love. The whole universe, compared with God, is nothing in itself, nothing to us. He ought then to be *all* to us; his will our unalterable guide; his goodness the object of our constant praise and trust: the consideration of his all-directing Providence our highest joy; the securing his favour our utmost ambition; and the imitation of his righteousness, the great end and aim of all

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our actions. He is the fountain of all power and jurisdiction; the cause of all causes, the disposer of the lots and circumstances of all beings, the life and informing principle of all nature; from whose never-ceasing influence every thing derives its capacity of giving us pleasure; and in whom, as their source and centre, are united all the degrees of beauty and good we can observe in the creation. On Him then ought our strongest affection and admiration to be fixed, and to him ought our minds to be continually directed. It is here undoubtedly virtue ought to begin. From hence it should take its rise. A regard to God, as our first and sovereign principle, should always possess us, accompany us in the discharge of all private and social duties, and govern our whole life. Inferior authority we ought to submit to; but with reference to that authority, which is the ground of all other, and supreme in nature. Inferior benefactors we should be grateful to in proportion to our obligations to them, but yet, considering them as only instruments of his goodness, and reserving our first and chief gratitude to our first and chief benefactor. The gifts of his bounty, the objects to which he has adapted our faculties, and the means of happiness, he has provided for us, we should accept and enjoy; but it would be disingenuous and base to do it, with little consideration of the giver, or with hearts void of emotion towards him. Created excellence and beauty we may and must admire; but it would be inexcusable to be so much engrossed with these, as to overlook him, who is the root of every thing good and lovely, and before whom all other excellence vanishes. To him through all inferior causes we ought to look; and his hand it becomes us to own and adore in all the phenomena of nature, and in every event. The consideration of his presence with us should affect us more, and be an unspeakably stronger guard and check upon our behaviour, than if we knew we were every moment exposed to the view of the whole creation. We ought to love him above all things, to throw open our minds, as much as possible, to his influence, and keep up a constant intercourse with him by prayer and unaffected devotion. We ought to refer ourselves absolutely to his management, rely implicitly on his care, commit with boundless hope our whole beings to him in well doing, and wish for nothing, at any time, but what is most acceptable to his wisdom and goodness. In short, he ought to have in all respects the supremacy in our minds; every action and design should be secured to him; reverence, admiration, hope, joy, desire of approbation and all the affections suited to such an object should discover and exert themselves within us in the highest degree we are capable of them. An union to him by a resemblance and

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participation of his perfections we should aspire to as our complete dignity and happiness, beyond which there can be nothing worthy the concern of any being. No rebellious inclination should be once indulged; no murmur, in any event; show itself in our minds; and no desire or thought ever entertained by us, which is inconsistent with cheerful allegiance, a zealous attachment, and an inviolable loyalty of heart to his government.'—*Price on Morals.*

THE WIDOW OF NAIN.

FOR THE CHRISTIAN DISCIPLE.

Oh mingle with the widow's tears,
The drops for misery shed,
She bends beneath the weight of years,
Her earthly hope has fled!

Her son, her only son has gone—
O who shall wipe that eye,—
For she must journey lonely on,
And solitary die!

The pall upon his corse is spread,
The bier they slowly raise;—
It cannot rouse the slumb'ring dead,
That widow'd mother's gaze.

She follows on without a tear
Her dear, her darling child—
But who is he who stops the bier
With look and accent mild?

The Saviour is that pitying one,
His glance her woe disarms—
'Young man, arise!'—a *living* son
Is in his mother's arms!

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TO THE CONDUCTORS OF THE CHRISTIAN DISCIPLE.

GENTLEMEN,—I send you two or three hymns. If you think them entitled to a place in the Disciple, you will insert one or more of them, in a number, as you see fit. Yours, with respect, &c.

A HYMN.—*St. Thomas.*

FOR A BIRTH-DAY.

1. ALL hail the smiling rays
Of this my natal day!
Awake, my soul, to sound his praise,
Who formed this living clay.

2. How many tranquil years
I've pass'd beneath thy care!
His love has oft assuaged my fears,
And answered every prayer.

3. My soul, with humble joy
Review the season past;
Let thankful songs my lips employ,
While life and being last.

4. My father's God, on thee
My only hopes depend;
From every sin preserve me free,
From every ill defend.

5. With thee I leave my cares,
To thee my soul entrust,
To thee devote my future years,
Till nature sleep in dust.

W.

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REVIEW.

ARTICLE XVI.

The Remains of Henry Kirke White, of Nottingham, late of St. John's College, Cambridge; with an account of his life. By Robert Southey. *Vol. III.* London, 1822. pp. 185, 8vo.

We will own to a feeling of regret on hearing that a new volume was added to the 'Remains of Henry Kirke White.' We could not help thinking it would make less valuable what had been published already, and be an injury instead of a fresh ornament to his memory. It seemed a hazardous experiment to try to refresh after the lapse of so many years the interest which was excited at first in the fate, character and productions of a young man, distinguished but for his high early promise. That kind of interest glows but once in the public mind, when there is something of curiosity and novelty in it, and events are recent. It then gives place, and the partiality of friendship and the fondness of family attachment must not be offended or surprised when it does so. When Mr. Spencer of Liverpool was drowned at the age of twenty years,—a year younger than White, and quite as remarkable as he,—the public received very thankfully a small volume commemorative of one who possessed such rare qualities and was so deeply lamented. This was what it ought to have been: but how mistaken would be the zeal, which should now try to retouch those impressions of sympathy and admiration, by sending out another volume collected from his papers and correspondence! It is not often that the letters and small writings even of mature and eminent men have any permanent value, or are long read; and what can be expected from the multiplying of such from the pen of a mere youth?—There seemed too a sort of injustice and indelicacy in being very officious with the juvenile compositions, which by this time, had he lived, he might have wished to destroy out of his own sight;—and in persevering to make the world acquainted with the crude thoughts and unreserved communications, which he would himself probably have forgotten. Nothing, we reasoned, requires a more cautious discrimination than the selecting for publication from the papers of the dead, who prepared nothing with reference to such a design: but what application can possibly have been made of this excellent principle in the volume, with which we are now threatened? We thought,

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beside, of the art of book-making; and apprehended another specimen of this most common kind of offence,—perpetrated too under the name of one who is not here to answer for himself, or to cry 'hold.' In addition to all this, we acknowledge plainly the opinion, that the two octavo volumes already printed were extracts sufficiently copious,—if not, much more than were good,—from the manuscripts of a student of twenty-one, who had not yet completed his preparation for the active services of life. From such remains all are ready to be pleased with a few selections; and if these are well made they are valuable in proportion as they are few: but who would have them grow into a library? Mr. Southey is wrong, we were ready to say. Every one must respect his pure attachment to virtues like White's, and to talents consecrated as his were. But it was time to leave them with Him, before whom alone they shall be held in perpetual remembrance.

With these feelings we took up the present volume, expecting to be wearied and displeased with it. And we wish we could add that the expectation was disappointed.—It is possible that the opportunity of its frontispiece might have contributed a little to the compilation. This is an engraving of the tablet, which was sculptered by Chantrey at the request and expense of our townsman Francis Boott, Esq., and erected in All Saints Church, Cambridge. It bears the following inscription, written by William Smyth Esq. Professor of Modern History:

HENRY KIRKE WHITE.

Born March 21st, 1785. *Died October 18th*, 1806.

Warm with fond hope and learning's sacred flame,
To Granta's bowers the youthful poet came.
Unconquered powers th' immortal mind displayed,
But worn with anxious thought the frame decayed.
Pale o'er his lamp and in his cell retired,
The martyr student faded and expired.
O genius, taste and piety sincere,
Too early lost 'midst duties too severe!
Foremost to mourn was generous Southey seen,
He told the tale and showed what White had been;
Nor told in vain.—Far o'er the Atlantic wave
A wanderer came, and sought the poet's grave:
On yon low stone he sought his lonely name,
And raised this fond memorial to his fame.

The preface contains rather a common place account of the manner in which Henry came to think very seriously on religion. It seems that a Mr. Almond, now rector of St. Peters, Nottingham, who was his school-fellow and one of his most intimate friends, having heard him speak of the book of Isaiah as an epic, and that of Job as a dramatic poem, suddenly broke off his acquaintance without assigning any reason, and carefully shunned him: which certainly was not very generous. When at last Henry called on

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him for an explanation, he entered on a long discourse, and concluded by putting into his hands Scott's 'Force of truth:'—which certainly was very silly. Henry had, however, too much good sense to be affected by so weak an instrument, and returned the book 'with disapprobation.' He was now about eighteen; and at this period of his life he became strongly interested in the subject of religion, to which he had probably never been wholly indifferent, and resolved to devote himself to its teaching and service. The truth is, (according to Mr. Southey's own words) he was now old enough to feel that 'there is no happiness, no rest without religion;' and when his attention was once fairly engaged in it, he gave himself up to its first influences with the impetuosity and deep sensibility which belonged to his character. This is the amount of his conversion; to the honour of being an instrument in which Mr. Almond and some one else, who was his tutor for a few weeks, have put in rival pretensions.

After the preface we have a few letters, or fragments of letters, of which it is not enough to say that they are altogether ordinary. There is a spirit about them that we do not like, and a certain tone of 'the elect;' which, however, we do not consider so much his own as a part of the religious manner and language of his sect. Neither did it promise well, his proposing on his outset in the study of the scriptures to show how exactly they correspond with the articles of the church of England; nor his summing up the 'extraneous learning' necessary for a clergyman in 'knowing the Latin tolerably,' and being able to read his Greek Testament. Complacency with his own attainments and prospects is brought continually, though he was probably unconscious of it, into view; and he writes to his older brother quite as if he were John the Presbyter. He speaks with all dread of 'the pride of learning, and the pride of reason,' of being 'deluded by proud logic and proud inquiries;' and lays down as a sufficient and indispensable foundation such explanations as these: 'We are all sinners even from the womb; we are intent ever on sinful objects, and every thought of our heart is evil. In this state, we are justly liable to God's wrath and everlasting damnation, and in this state must every man naturally be, since we are born under the curse, and so destitute of good that we cannot of ourselves forsake sin or pursue virtue. But God, of his great mercy, through our Lord and Saviour Jesus Christ, has offered redemption to mankind, and has promised to afford them *the capacity* of following the good and eschewing the evil, on the simple condition of faith in his Almighty Son. We may be abandoned we may be depraved and

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unprincipled, but God will still adhere to the letter of his promises; and when we turn to him, acknowledge our unworthiness, and oppressed with the sense of our deplorable corruptions cry out for salvation by the blood of the Redeemer alone, He will then unquestionably hear us.' pp. 26, 27. 'We see GOD visiting the earth, promulging doctrines which the world had never any idea of before; laying the foundation, in a few ignorant fishermen, of a religion which was to spread over the whole civilized world; and finally sealing his testament with *his blood*, and ransoming by that sacrifice the fallen race of man from the curse due to his disobedience.' p. 29. In truth these letters show neither knowledge nor acuteness of any kind, and his amiable mind seems to be overshadowed by the superstitious and dark system of faith, under which his strong feelings without examination drove and subjected him.—Let us not be understood as speaking reproachfully of him by pointing out these faults. They were the faults of a young man, and he would have outlearned and outlived them. But we do protest against publishing thus to the world the weaknesses of piety and genius, under the appearance of doing them honour.

'Early Poems,' and 'Poems of later date,' follow the Letters, and are of little interest; except two of the Hymns: of one of which these are the three first verses:

'The Lord our God is full of might,
The winds obey his will:
He speaks, and in his heavenly height
The rolling sun stands still.

Rebel, ye waves, and o'er the land
With threatening aspect roar!
The Lord uplifts his awful hand,
And chains you to the shore.

Howl, winds of night, your force combine!
Without his high behest,
Ye shall not in the mountain pine
Disturb the sparrow's nest.'

The hymn is found entire in the New York Collection. There are two amatory songs among these effusions, which every motive should have excluded from the collection; and which could scarcely have obtained admission if the editor had not determined to insert every thing he could find. Not that there is any very great harm in them, but they are utterly out of tune with all our recollections of the author; and besides, we do not know how to forgive them, they are so extremely poor. It would be unjust to think the worse of the youth for writing them:—both Grotius and Beza wrote much more exceptionable things in good classical Latin without scandal:—but there is a

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righteous displeasure due to the editor, whose own poetry is chaste as the marbles of the statuary, and free—almost beyond parallel—from all but poetical licentiousness.

The last part of the volume consists of prose compositions. These are mere miscellaneous fragments on the most common themes, not superior in point of thought and manner to the productions of most young men of his standing in our own schools. Chief of them are the beginnings of essays, broken off just when something is intended to be reasoned on or proved. Whether they were never finished, or whether the editor considered the rest as best omitted, we are nowhere told. The former supposition is the more probable. But however the case may be, we must acknowledge a feeling of disappointment in finding ourselves thus suddenly left at the very opening of a subject, and sometimes before getting any clear apprehension of what the subject is meant to be. There can be no use in such dismembered or rather unformed limbs of compositions. They have neither expression nor life, and look as they occupy their little room on the well-starred page like relics, treasured up for some heavenly but entirely hidden virtues. Several of the pieces however are less imperfect, and afford specimens of the writer's way of thinking. In the last fragment he boldly contends, against all 'vain philosophy,' that the heathen gods were manifestly the very devils themselves, who governed the greater part of the ancient world, assisted miracle-mongers, and inspired oracles. 'The course of all history,' he says, 'sacred and profane, countenances the idea; and after the body of evidence afforded by the ancient writers on this point, to express unqualified and unhesitating disbelief can only argue an utter ignorance of the grounds, on which we can alone judge in this mysterious subject.'

There is a letter addressed to the editor of some public journal 'on the nicknames of controversial disputants,' from which we are disposed to give an extract, though the letter as a whole is written with no great clearness or closeness of thinking. 'I have observed among some persons an attachment to names in the church of Christ, which bodes no good to its interests. I begin to fear lest religion should be brought to consist in names alone, and lest the too frequent use of doctrinal terms should degenerate into a mere repetition of words without meaning or effect. From the answers to correspondents in your last number, I find a writer, whose signature is Theodosius, disapproves of the biographical sketches, which have recently appeared in your work, as *unevangelical*. Permit me to remark, Mr. Editor, that every thing which tends to the establishment of virtue and

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morality, and whatever discountenances vice upon proper grounds, is evangelical. You yourself allow, in your notice of this correspondent, that 'in some of the sketches less is said than might have been wished, respecting some very essential doctrines of christianity.' I need scarcely remark that christianity does not consist in doctrines; or that a man may be a very good Christian, who has very little notion of these doctines as a system or plan of human salvation. There are, I believe, many now living, and in former times for obvious reasons there have been many more, who have * * * walked in humble confidence with the Lord their God all the days of their lives, without ever hearing the word *evangelical*, or of any compendious arrangement of the gospel system, such as, in these times, is considered as the *shibboleth* of the faithful. The doctrinal part of the gospel is much too exclusively insisted upon by zealous ministers and zealous writers.'—This is very well said, and indicates a spirit that would not always we think have remained subjugated to the religious theories, to which the understanding at first submitted. The following reason is assigned among others, for saying less about peculiar doctrines: 'the great features of the system of salvation contained in the New Testament, by being less argued, will in process of time come to be less disputed.' By these 'great features' are meant doubtless the Medusa lineaments which have been already held up to our readers; and the reasoning reminds us of a very opposite view of the subject taken by an orthodox writer of our own. It was in the Panoplist, we think, that bitter complaints were once made against the sin of omitting to insist continually on these 'doctrines of grace:' for, it was argued, if the people were once suffered to lose their familiarity with them, and let them be long out of sight, they would be actually too much shocked on their re-appearance to be willing ever to receive them again. Which of these conclusions was the more natural? The young poet's has the better sound; but then our friend at Andover had further experience, and more years over his head.

In speaking thus of the third volume of the 'Remains of Henry Kirke White,' let us be allowed to repeat that we would derogate nothing from the pure fame of his genius and worth. We pay homage to it all. There is certainly no object so interesting, except the rewards of an honoured age, as the opening promise of so gifted and lovely a youth as his. To make no great account of his knowledge or opinions is to rob him of nothing of his praise. His Muse was worth more than many men's researches; and his excellent and devout heart was better than all the tenets in philosophy or divinity either, which men can dispute.

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ARTICLE XVII.

The Life of the Rev. Thomas Scott, D.D. Rector of Aston Sandford, Bucks; including a narrative drawn up by himself, and copious extracts of his letters. By John Scott, A.M. Vicar of North Ferriby, and Minister of St. Mary's, Hull. Boston. S. T. Armstrong & Crocker & Brewster. 12mo. pp. 454.

This is a large volume, but probably none too large for the admirers of Dr. Scott. It is in many cases not so much the merit of the individual, as the number and character of his friends and adherents, which determines the measure of his written biography. However numerous and valuable a man's public labors may have been, and however great the benefits derived to the church by his writings,—it is not the account of these which swells the history of his life; for they are necessarily told in short compass: but it is extracts from his diaries and letters, reports of his conversation and his feelings, and panegyrics on his character. Many men of far higher eminence than Scott have passed away with far scantier biography, for there was no inroad made into their privacies of life, or character, or devotion, and nothing told about them but what was in its nature public, and might be regarded as belonging to the public. But there is a portion of the religious community in which there is an insatiable curiosity to know the secrets of other men's religion, to see the workings of their souls, the times and length of their private prayers, the manner of their conversation, their expressions and feelings in sickness and in death, and to gratify this curiosity, the friends keep letters, and take minutes of conversation, and treasure up strong expressions of faith, and hand them over to some common friend, a son perhaps, who collects them all together, and being in a manner compelled to take something from every contributor, hence comes forth a large book, like the one before us—proportioned to the feelings of the friends rather than to the claims of the man.

The reputation of Scott, and the number of his writings, which have kept him constantly before the public for many years, together with the story of his conversion and the pains taken to praise him and circulate his works, have excited an interest in his history and character which justifies his son in the publication of this voluminous life. He has adapted it to

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the tastes and wants of those for whom it is designed. He has taken care in every possible way to gratify every possible curiosity concerning his father, and to feed to the full the love of talking and hearing of every circle of religious gossip. He has been anxious to leave nothing untold, of however private and delicate a nature, and in doing this has sometimes, we should think, rather promoted the cause of petty scandal than of religious edification.

We do not intend, however, to criticise the book severely. Different men have different tastes; and the taste of the *evangelicals*, for whom our biographer writes, is such as to impose upon him an unfortunate task, which he has executed, we should imagine, to their entire satisfaction. With that taste, we have no concern. The book was not made for us, and we have no right to complain. Apart from this at which we have hinted, there is much in the book which is exceeding good and highly entertaining. There is more to be told about Scott than about most men, much of which is well worth reading, and not a little instructive. We take the opportunity therefore of this publication to devote a few pages to this conspicuous person, who has been so long proclaimed to the world as one of the great and wonderful lights of the church, and cited as an almost miraculous and quite an infallible testimony to the truth of Calvinism.

The present volume is composed of a sketch written by Dr. Scott himself,* filled up, and carried down to the time of his death by his son. He was born in February, 1747. His father, who was a grazier in Lincolnshire, designed him for the medical profession, and sent him to a distant school at the age of ten years, where he remained during five years without visiting home. He was then bound to a surgeon and apothecary at Alford, about eight miles from his father's residence. Here his conduct was so bad, that in two months he was dismissed in disgrace, and incurred the severe and lasting displeasure of his father. His master would not surrender his indentures, so that he remained nominally his apprentice, and was thus excluded from the profession for which he had been designed. This seems to have been the first in that train of circumstances

* 'The first sentence of this manuscript will explain, at once, his reason for so doing, and the nature of the composition. "As there can be little doubt," he says, "that, after my decease, something in the way of memoir or narrative will be published concerning me; to prevent misinformation, and to supply a few authentic materials, I purpose, in the following sheets, to state such facts as seem of sufficient importance, leaving it, in general, to others to make their observations upon them."'

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which led to and determined his condition and labours in after life. His father from this time treated him with unremitted harshness and severity, as if to revenge himself on the son for the disgrace he had brought upon the family by his misconduct.

'Immediately on my return home, I was set to do, as well as I could, the most laborious and dirty parts of the work belonging to a grazier. On this I entered at the beginning of winter: and, as much of my father's farm consisted of low land, which was often flooded, I was introduced to scenes of hardship, and exposed to many dangers from wet and cold, for which my previous habits had not prepared me. In consequence I was frequently ill, and at length suffered such repeated and obstinate maladies, (especially the ague, and effects following from it,) that my life was more than once despaired of. Yet a kind of indignant, proud self-revenge kept me from complaining of hardship; though of reproach, and even of reproof, I was impatient to the greatest degree of irascibility.

'The discontent which corroded my mind during several of these years, surpasses description; and it soured my temper beyond its natural harshness: thus rendering me a great temptation, as well as trial, to my father, and those around me; to whom I generally behaved very disrespectfully, not to say, insolently. After some time, however, I became rather more reconciled to my lot; and concluded, that, though, for my misconduct at Alford, I was treated more harshly than others of the family, I should at length be provided for as a grazier: and, in consequence, waking dreams of other pursuits seemed to be less vivid in my mind.'

His 'other pursuits' were connected with ambitious plans of rising in the world, with which view he spent much time in reading such books as he could procure, while at other times he relieved the tediousness of his life by frequenting low and irreligious company, and engaging in scenes of 'low-lived riot.' He discovered at length that his exasperated parent would make but a wretched provision for him by his will, and this roused him to exertion.

'On this discovery, I determined to make some effort, however desperate, to extricate myself: and I only waited for an opportunity to declare my determination. Without delay, my Greek grammar was studied through and through; and I made what use I could of my Latin books: my father, in the mean time, expressing his astonishment at my conduct.

'At length, in April, 1772, [æ. 25.] I avowed my intention, in almost the worst manner possible. After a long wet day, of incessant fatigue, I deemed myself, and perhaps with justice, to be causelessly and severely blamed, and I gave full vent to my indignant passions; and, throwing aside my shepherd's frock, declared

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my purpose no more to resume it. That night I lodged at my brother's, at a little distance: but, in the morning, I considered that a large flock of ewes in yeaning time, had no one to look after them who was competent to the task. I therefore returned, and did what was needful; and then set off for Boston, where a clergyman resided, with whom I had contracted some acquaintance, by conversing with him on common matters, when he came to do duty in my brother's village, and took refreshment at his house.

'To this clergyman I opened my mind with hesitation and trepidation: and nothing could well exceed his astonishment when he heard my purpose of attempting to obtain orders. He knew me only as a shepherd, somewhat more conversible, perhaps, than others in that station, and immediately asked, "Do you know any thing of Latin and Greek?" I told him, I had received an education, but that for almost ten years I had never seen a Greek book, except the grammar. He instantly took down a Greek Testament, and put it into my hands; and without difficulty I read several verses, giving both the Latin and English rendering of them, according to the custom of our school. On this, having strongly expressed his surprise, he said, "Our visitation will be next week; the archdeacon, Dr. Gordon, will be here; and, if you will be in the town, I will mention you to him, and induce him if I can, to send for you." This being settled, I returned immediately to my father for the intervening days; knowing how much, at that season, he wanted my help, for services which he could no longer perform himself, and was not accustomed to entrust to servants.'

We cannot follow the narrative through the detail of the perplexities and embarrassments in which he was now entangled, his perseverance amidst which, discouraged and baffled as he was, discovers that energy and decision of character,* which distinguished him through life, and laid the foundation of his eminence. We can only record, that the pride of his family was at length engaged in assisting him, his father gave the required consent, he went to Boston to pursue his studies, passed an examination for Deacon's orders with good reputation, was admitted to ordination September 20, 1772, and immediately became curate at Stoke Goldington.

The whole of this transaction, while it evinces the strength and perseverance of his character, exhibits him most disadvantageously in a moral and religious point of view. It is not strange that in speaking of it afterward he should have pronounced it, 'the most atrocious wickedness of his life.' For he

* The manner in which he finished his first unsuccessful application for orders in London affords an amusing specimen. 'At length I reached Braytoft [the village where his father lived] after walking twenty miles in the forenoon, and, having dined, I put off my clerical clothes, resumed my Shepherd's dress, and sheared eleven large sheep in the afternoon.'

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was evidently influenced by no religious motive and sought no religious end. He was very far from having any serious impressions of religion, or any sense of the importance and responsibility of the office he had undertaken. He was in truth an irreligious man, who had entered the christian ministry exclusively from selfish and ambitious motives and for worldly ends. This will be made more manifest as we proceed. In his new situation he devoted himself ardently to study, of which he was extravagantly fond, and pursued eagerly the path of distinction and honour. He went over a large range of study, with keen relish, instigated by the hope of future preferment. For the same reasons he was laborious in his preparation for preaching. 'Diligence seems to have been a sort of elementary ingredient in his character.' After a little more than two years thus spent, diligently as a scholar, unfaithfully as a minister, he was married to a lady whom he 'first met with at a christening, *and won her money at cards.*' He tells us, also in this connexion, 'when with a female servant we entered on a temporary dwelling of our own, I immediately began family worship, though I had never lived in any family where it was practised, nor ever been present at such a service, except once, which was in the house of a dissenting minister.' Yet he had been ordained more than two years.

Shortly after this marriage he removed to the curacy of Ravenstone, the next village. It was here that he began to be roused from his deplorable state of impiety and irreligion, and that the change took place in his opinions and character, which has been so noised abroad in the world. From a vain, ambitious, hypocritical, worldly man, wearing the cloak of religion as a means of temporal advancement, professing a doctrine of which he knew nothing, while secretly he held a doctrine of which he knew as little, a man of study and speculation, but of neither faith nor piety; he came gradually under the power of religious principle, and grew up to a devout and exemplary Christian. We have no belief that the peculiarities of faith in which he settled are the peculiarities of christianity; but there is no doubt that he became a religious man, which he plainly was not before. It was the want of religious sentiment, not of right religious speculation, which had been his ruin; and it was the acquiring religious sentiment, and not a new opinion on speculative points, which saved him. Errors of opinion are of little consequence so long as they are accompanied by the great principles of moral action and religious truth which guide and govern the soul; while the purest faith is of no value if unaccompanied by these great affecting principles. While we hold there-

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fore that his speculations were far from correct, we yet think his change of character to have been most important and salutary. He was an unprincipled man, he became subject to principle; he had no settled or well grounded religious opinions, for he thought this a matter of no consequence, and was satisfied with a few prejudices; he became interested in inquiring, and adopted Calvinism. When his conscience was awakened, and he was stung with remorse at his wickedness and folly, he naturally attributed his past insensibility to the want of a right faith; and as through the example and influence of Newton, he changed his whole system, practical and theoretical, at once, he supposed that to be owing to his new peculiarities of doctrine, which in fact was owing to the new influence of those fundamental and universal principles, which he never had suffered to exert their power over him before.

It is from his own narrative, as contained in the celebrated *Force of Truth*, that we derive all the knowledge we have on this subject. This narrative has been circulated with incredible industry, and has been thought to contain irrefragable proof that there is no religion except with the orthodox. Scott probably thought so himself; for men of ardent temperament readily imagine it must be with every man as with themselves. They set up their own experience as the standard by which all others must stand or fall. He had himself been a hardened and hypocritical sinner while without orthodoxy; he charitably drew the inference that every other man without orthodoxy is so likewise; and published his own case to persuade the world of it. As this is the most important circumstance in his life, and his case is appealed to with triumphant confidence, we may be excused for taking this opportunity to venture a few remarks in regard to it.

The examination of his life and character as frankly unfolded by himself, will make it perfectly manifest, that he was an irreligious man, ignorant and prejudiced in his opinions, occasionally visited by compunctions of conscience, by opposing which he only made himself worse, but upon the whole given up to ambition and selfishness. Having incurred disgrace in his sixteenth year by dismission from his apprenticeship for ill conduct, he suffered long and severely under the displeasure of his father. The exasperation of mind which this produced drove him to bad company and bad courses. 'Yet still,' he says, 'I not only had seasons of remorse, but, strange to say, continued to entertain thoughts of the university and of the clerical profession!' And as soon as he found that his father would carry his revenge so far as to cut him off from all decent provision at his death, then, in bitterness and anger, he left his father's house, to undertake the

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sacred office. Nothing could be more unfit for it, than his habits and state of mind. 'While I was preparing for the solemn office,' he says, 'I lived as before in known sin, and in utter neglect of prayer, my whole preparation consisting of nothing else than an attention to those studies which were more immediately requisite for reputably passing through the previous examination.'

'Thus, with a heart full of pride and wickedness; my life polluted with many unrepented unforsaken sins; without one cry for mercy, one prayer for direction or assistance, or a blessing upon what I was about to do; after having concealed my real sentiments under the mask of general expressions; after having subscribed articles directly contrary to what I believed; and after having blasphemously declared, in the presence of God and of the congregation, in the most solemn manner, sealing it with the Lord's supper, that I judged myself to be "inwardly moved by the Holy Ghost to take that office upon me," (not knowing or believing that there was a Holy Ghost,) on *September* the 20th, 1772, I was ordained a *Deacon*.'

'My views, as far as I can ascertain them, were these three.—A desire of a less laborious and more comfortable way of procuring a livelihood, than otherwise I had the prospect of:—the expectation of more leisure to employ in reading, of which I was inordinately fond:—and a proud conceit of my abilities, with a vain-glorious imagination that I should some time distinguish and advance myself in the literary world. These were my ruling motives in taking this bold step: motives as opposite to those which should influence men to enter this sacred office, as pride is opposite to humility, ambition to contentment in a low estate, and a willingness to be the least of all and the servant of all; as opposite as love of self, of the world, of filthy lucre, and slothful ease, is to the love of God, of souls, and of the laborious work of the ministry.'

His whole conduct and habits during the first years of his ministry, corresponded with what is exhibited in these extracts.

'No sooner was I fixed in a curacy, than with close application I sat down to the study of the learned languages, and such other subjects as I considered most needful in order to lay the foundation of my future advancement. As a minister, I attended just enough to the public duties of my station, to support a decent character, which I deemed subservient to my main design; and from the same principle I aimed at morality in my outward deportment, and affected seriousness in my conversation. As to the rest, I still lived in the practice of what I knew to be sinful, and in the entire neglect of all secret religion: if ever inclined to pray, conscious guilt stopped my mouth, and I seldom went further than "God be merciful unto me."'

No one, after reading this, can think it strange, that his conscience should sometimes 'clamorously reproach him with base

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hypocrisy.' He was thoroughly wrong, and needed to be converted.

But the argument is, that all this was owing to religious errors of doctrine, and that nothing better can be expected from the Socinian creed he held. He himself threw the odium and sin upon his faith, and his friends have endeavoured to smother it under the reproach.

In order however to make this argument of any validity, it must be shown that worldliness and hypocrisy like this never have existed in connexion with an orthodox faith. For if they have, then it cannot be inferred from their existence in any instance, that they are owing to the influence of heterodox opinions. If insincerity of profession and immorality of life will not prove the Calvinism which they accompany to be false, neither will they of themselves prove Socinianism to be false. The argument therefore amounts to nothing, for it is equally conclusive in establishing contradictions.

Further; in order to warrant the use which has been made of it, it should incontrovertibly appear, that Scott's opinions were the *cause* of his religious looseness. If a sect is to be decried and its sentiments pronounced ruinous and pernicious, because it has unregenerate and infamous members, which is the denomination that could survive? Even Christianity itself must be discarded if this ground is taken. You must trace the immorality to its cause, and find that cause to be the opinion, before you have any right to condemn that opinion. But in the instance before us, so far were his Socinian principles, as he styles them, from being the cause of his irreligious habits, that the fact was directly the reverse. He tells us again and again that he adopted those opinions for the sake of favouring his sin, and because he found that his conscience would sleep under them. So far is it from the fact that his character was the consequence of his creed. It was formed and fixed before his creed was adopted.

It may be said, that this is the same thing in substance, since his opinions suffered him to remain in his sin. But certainly this is nothing to the purpose, because orthodox opinions have also permitted men to remain in sin. Besides, it is perfectly clear, that, properly speaking, his speculative opinions, whatever they were, neither occasioned, permitted, nor prevented his unworthiness. It was dependent on something entirely unconnected with them; and it began to give place, as we shall see presently, before his opinions had undergone any change. The reformation of his character commenced before his doctrinal speculations had been in any degree disturbed. Besides—there might

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be some pretence for laying the guilt upon his opinions, if these had been formed with care and deliberation, and if he had himself regarded them as sacred or important. But this was far from being the case; and the fair inference is that the irreligion of his life was owing to the same want of principle which led him to adopt a system of faith without examination, and adhere to it through mere prejudice. It is irrational to attribute effects to the form of his faith, when it is so clear that in adopting that form he exercised precisely the sin which it is said to produce. He appears to have had no thought of choosing a system for its truth, and only considered whether it would suffer his conscience to be at peace. He took it from a single book, and fashioned it to the wishes of a depraved heart.

'I met with a *Socinian* comment on the Scriptures, and greedily drank the poison, because it quieted my fears and flattered my abominable pride. The whole system coincided exactly with my inclinations and the state of my mind. In reading this exposition, sin seemed to lose its native ugliness, and to appear a very small and tolerable evil; man's imperfect obedience seemed to shine with an excellency almost divine; and God appeared so entirely and necessarily merciful, that he could not make any of his creatures miserable without contradicting his natural propensity.'

He ought to have informed us what book this was, since it was the oracle of his faith. We never have met with one which answers the description. It may serve the turn of those who would keep up the cry against an unpopular and growing heresy; but a fair-minded man will hardly condemn a sect on account of a book which Scott read fifty years ago, the title of which he has not told us and nobody knows, and which seems to have long since perished, probably because it was so worthless and bad. That man's principles must be past the danger of corruption, who could adopt such a system without examination, and imagine it to be the doctrines of the New Testament.

'To these latter sentiments I acceded, and maintained them as long as I could; and I did it, most assuredly, because they soothed my conscience, freed me from the intolerable fears of damnation, and enabled me to think favourably of myself. For *these reasons alone* I loved and chose this ground: I fixed myself upon it, and there fortified myself by all the arguments and reasonings I could meet with. These things I wished to believe; and I had my wish; for at length I did most confidently believe them. Being taken captive in this snare by Satan, I should here have perished with a lie in my right hand, had not that Lord, whom I dishonoured, snatched me as a brand from the burning.'

It is to be remembered, in the mean time, that his 'studies lay

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very little in divinity.' 'As *far as he understood* such controversies, he was *nearly* a Socinian and Pelagian;' but from his own account he did not understand them at all, his studies had not laid that way. He was 'in a great measure a stranger to what the Calvinists could say for themselves—he did not think their answers worth reading—yet he harangued against them from the pulpit, and spared not to charge upon them consequences both absurd and shocking.' With the same violence and ignorance he assailed the Methodists; 'held them in sovereign contempt; spoke of them with derision; declaimed against them—was proudly and violently prejudiced against their persons and principles;' yet *had never read their books.*—From this and much more to the same purpose, it is plain that he held his opinions, such as they were, not from rational conviction, but from prejudice. This arose from the destitution of moral principle. His other faults sprung from the same cause, and not from his opinions. He was not misled by honest adherence to a wrong faith, but obstinate in dishonest, because wilful ignorance, and destitute of that sense of moral obligation which lies at the bottom of the religious character. How can it be pretended that his character resulted from his creed, when both were so manifestly produced by the same cause.

If one have adopted his opinions after careful inquiry, have held them with honest conviction, knowing how they are to be supported and defended, and have had all his principles of conduct associated with them,—and at last, upon further honest and serious inquiry, he abandon those opinions and adopt others; in this case, there may be a presumption that the last result of his thinking and seeking is the truth. His habitual uprightness and fairness and conscientiousness are pledges to us that he would not change lightly. He had no sinister, interested, unworthy motives for maintaining his former faith, we are persuaded that none such can influence him in this; and we owe to it the respect which is due to the sentiments of a fairminded sincere inquirer after truth. If there be ever any argument to be drawn from a man's change of faith, it must be in the case of a man like this. But every thing in the history of Scott was precisely the reverse of this. His first opinions were adopted hastily, from improper motives, and without examination. They were unaccompanied with any sense of personal religion. When his conscience was awakened, he fell into the company, and under the influence of John Newton, whose sincerity and fervour formed a striking contrast with his own character. As his opinions had been held in ignorance, he was amazed to find that those which he despised were in accordance with the articles he had engaged to support, and

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that the homilies of the church were against him. He read Hooker, Beveridge, and other distinguished writers, felt ashamed of his former unreasonable prejudice, and followed them in one point after another, till he had got an entirely new set of opinions. One would have expected that in publishing to the world his account of so momentous a change, he would have exhibited the scriptural ground on which he rested, and justified himself by appeal to the infallible word of God. But although he seems to have read the bible at this time, yet it was with the eyes of his new oracles, and he was, according to his own account, far more impressed with the 'judicious' Hooker, and other authorities of the church, than with the scriptures. It is not lightly that we have said this. While his controversy with Newton was going on, that good man, who knew that nothing was to be hoped until Scott's heart should be touched with the power of religion, 'shunned every thing controversial, as much as possible, and filled his letters with the most useful and least offensive instructions.' This was the most likely method that he could take to win him to his sentiments; while Scott's letters betrayed such ignorance, and such incapacity of maintaining the ground on which he stood, that his opponent perceived that he must give way, and informed his friends that 'he was slowly though surely feeling his way to the knowledge of the truth.' The nature and measure of this ignorance may be inferred from the following fact.

'Immediately after the commencement of our correspondence, in May, 1775, whilst my thoughts were much engrossed by some hopes of preferment; one Sunday, during the time of divine service, when the psalm was named, I opened the prayer-book to turn to it: but (*accidentally* shall I say, or *providentially?*) I opened upon the Articles of Religion; and the eighth, respecting the authority and warrant of the Athanasian creed, immediately engaged my attention. My disbelief of the doctrine of a trinity of *coequal* persons in the unity of the Godhead, and my pretensions to candor, both combined to excite my hatred to this creed: for which reasons, I had been accustomed to speak of it with contempt, and to neglect reading it officially. No sooner therefore did I read the words, "That it was to be thoroughly received, and believed; for that it might be proved by most certain warrants of holy scripture;" than my mind was greatly impressed and affected. The matter of subscription immediately occurred to my thoughts, and from that moment I conceived such scruples about it, that, till my view of the whole system of Christianity was entirely changed, they remained insuperable.'

What man that holds his disbelief of this article from conscientious examination and with a religious sentiment, would ever be startled by finding it said in the Athanasian creed, that it might

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be proved from the scripture? Are we to decide on religious opinions from the conversion of a man who had been living thus stupidly in the hatred of a doctrine which he professed every sabbath to believe, without having ever considered whether it could be proved from scripture or not? Feeling now for the first time a hesitation to subscribe what he did not believe, and then boasting of his 'integrity' and 'adherence to conscience,' in refusing to subscribe! We do not mean to doubt his conscience, or that he suffered extreme trials of spirit at this period; but we do protest against any inference in favour of the truth of any doctrine, from the fact that such a man under such circumstances was converted to it.

The same period was distinguished by the conversion of Theophilus Lindsey—of whom we are reminded by finding in one of Scott's letters of this date, 'Mr. Lindsey I think in many dangerous errors, and I am sorry my father has got his book.' Yet, if an argument could in any case be conclusively *built on* a change of opinions, it would be precisely in the case and under the circumstances of such a man as Lindsey. For many years he held a place in the established church, whose duties he faithfully performed, with a conscientious belief of its doctrines and a heart and life governed by a deep sense of religion. In these respects how different from Scott! Lindsey was for a long time deeply and severely exercised by his doubts and inquiries on some doctrinal subjects, and when he could no longer believe nor be excused from subscription, he sacrificed his living, and reputation, and friends, and cast himself on the broad world with no treasure but a good conscience. Scott, when his mind was aroused, after long hypocrisy and falsehood, had also no alternative but to believe or resign. To resign would have exposed him to all the evils which befel Lindsey, but he was persuaded by Hooker and Newton to believe. Lindsey was always conscientious, religious, and sincere, and by remaining so, lost his living. Scott became so at last, and thereby kept his living. Both doubtless suffered much in their feelings, their fame, and their worldly interests—but Lindsey's sacrifices were far greater and endured far longer. Scott from irreligion became a religious Calvinist. Lindsey under the influence of long established and habitual religious principle, changed his faith and became a Unitarian. Who can compare the two cases, and not perceive from which is to be drawn the strongest argument?

Indeed if so much is to be made of doctrinal conversions, the whole strength of the argument lies on one side. For innumerable instances may be adduced of orthodox men becoming Unitarians, in defiance of prejudice, at the risk of worldly interest,

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and notwithstanding they had religiously lived by and advocated orthodox opinions. Priestley and Belsham are incomparably stronger examples than any one which history furnishes on the other side—the latter of whom exchanged his learned and well established Calvinism for Unitarianism, while in the very act of striving to support it. We might add the names of many men well known in our country, whose uprightness and piety were never for a moment questioned, either while they zealously and ably maintained their orthodoxy, or since they have with equal zeal and ability supported, and suffered for supporting, the obnoxious heresy of Unitarianism. Who that has any fairness of judgment does not discern far more of the force of truth in the history and conversion of Noah Worcester than in those of Thomas Scott? Yet the world is filled with the story of this almost solitary example on that side; after the lapse of nearly half a century it is still repeated, and sent abroad with the sound of triumph. The report that Henry Kirke White was converted by it,* accompanies it, and love for the poet is called in to procure it readers, and aid its impression. The multitude is made to believe that all Unitarians are as bad as Scott was, and all Calvinists as good as he became;—while the more than two thousand opposite conversions which have taken place during the same period, are little thought of and allowed to weigh nothing—their very frequency and commonness taking off the impression of their importance.

We cannot add to these remarks, which we fear may seem too desultory, the many other observations which crowd upon our minds concerning this subject—for we must hasten on with the narrative of the life. From the time that this change of character and opinion took place, he devoted the zealous labours of a long life to the cause of religion. And whatever we may think of his speculative errors, we cannot deny him the praise of indefatigable exertion in favour of practical as well as doctrinal religion. It generally happens that a convert lays the greatest stress of importance on that part of religion from which he was formerly most distant. So it was in this instance. He was attached strongly to his system of doctrines. But it was not in doctrines that the essence of his conversion consisted. This was primarily and principally a practical reformation, and he ever after appears to have laid far greater stress on practical religion, than most of those with whom he was connected. In his own

* This story, which has been spread with wonderful zeal, and has had great effect in procuring readers to the Force of Truth, turns out to be a fabrication. Mr. Southey tells us, in the volume of Remains lately published, that White was so far from being influenced by the book, that he returned it 'with disapprobation.'

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experience doctrine had been a secondary thing, and he represented it as such to others. 'If you ask me,' he says in a letter, 'what my belief is, I am willing to declare it; but otherwise I have no ambition to make proselytes to an opinion. My design is to make converts to the substantial duties of a religious and godly life, &c.' Indeed it was his singular fate, Calvinist as he was, to be suspected and persecuted as an Arminian, because he preached so practically. The party in the church to which he was attached, was upon the very verge of Antinomianism. Many of the most zealous, indeed, did not hesitate openly to insist that faith alone was important, and that to preach works was to preach not the gospel but the law, and to reduce the free children of God to the bondage of the old dispensation. As Scott could not endure this doctrine, but opposed it openly and vehemently, he was extensively an object of jealousy and dislike and opposition. In the Miscellaneous Collections of our last number, is an anecdote to which we refer in illustration of this remark. In his letters he is constantly alluding to the subject in strains like the following:

'Sure I am that evangelical religion is in many places wofully verging to antinomianism,—one of the vilest heresies that ever Satan invented; our natural pride and carnality being both humoured and fed by it, under the plausible pretence of exalting free grace, and debasing human nature. But whilst antinomians talk of the grace of the gospel, they overturn all revealed religion.' * * * 'The *conversion* of the antinomian, notwithstanding all his good feelings, only leaves him tenfold more a hater of the God of the Bible, than he was before. This, my friend,' he proceeds, 'I am sure of, and see more and more clearly every day; and the enmity of loose professors against searching, practical preaching, is full proof of it: and by God's grace I purpose to spend my whole life in bearing testimony against it; and shall rejoice in having you for a helper. In this work we must expect no quarter, either from the world, or some kind of professors.'

'I have a few even at Olney who cleave to me, and a small number of those who are my own: but I labour under great discouragement in this respect, and am generally looked upon as unsound, legal, Arminian. The truth of the matter is, upon mature deliberation I am convinced that the preaching of the present day is not practical enough, or sufficiently *distinguishing* between true and false experience.'

'I am myself very busy, very unpopular, and a *little* useful. I hope to see greater things. Religion of a certain stamp is very fashionable in town, and I get much displeasure for opposing fashionable religion: but I trust God is with me, and that there is an increasing number of helpers.'

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In 1780, when Mr. Newton* removed to London, Scott succeeded him at Olney. The people however were divided, the opposition to him was powerful, and his ministry on the whole was so uncomfortable, that he at length determined to remove. In speaking of his removal he has occasion to mention the poet Cowper, and we therefore extract the following passage.

'My outward circumstances were now in some measure improved at Olney; and my ministry, though unpopular, was in many instances evidently blessed: yet I never could make up my mind to continue there.'

'I had not, however, the most distant prospect of any other situation: and my unpopularity at Olney was itself a powerful bar to my obtaining any. This may be judged of by the following incident. I went to London, as I was accustomed to do once a year, and I was asked to preach by a friend whom I had heard with profit as early as I so heard any one, and for whom I had repeatedly preached before. But, just as I was going into the pulpit, he said to me, "Do not *scold* my people, as I have heard you do the people at Olney?" This did not seem well timed. He, however, unreservedly testified his approbation of the sermon, which I was, notwithstanding, enabled to preach. But it shews the reprehensions which were spread of my ministry, and how unfavourable they would be to my desire of a change of situation.

'Mr. Cowper, in letters to Mr. Newton, which have since been published by Mr. Hayley, and which pretty generally found their way into the Reviews, brought the same charge against me, in strong terms; which, coming from so eminent and popular a character, must have great weight. But Mr. C., it should be known, never heard me preach: neither did Mrs. Unwin; nor their more respectable friends. Mr. C.'s information concerning my preaching was derived from the very persons, whose doctrinal and practical antinominianism I steadily confronted.—Notwithstanding these harsh censures, however, God blessed my ministry at Olney to the conversion of many; and to effectually repressing the antinomian spirit which had gone forth in the place: and thus it was made subservient to the usefulness of my successors, who were not bowed down with the same load of unpopularity that I was.'

'In explanation of what is here mentioned concerning Mr. Cowper's never hearing my father preach, it should be remembered, that one feature of the unhappy illusion, under which that admired character laboured, was a persuasion that it was his duty to abstain

* In the account of Newton's ministry at Olney, we find the following note, which is well worth transcribing.

'Be hospitable, said Mr. Thornton, and keep an open house for such as are worthy of entertainment: help the poor and needy: I will statedly allow you 200*l.* a year, and readily send whenever you have occasion to draw for more.—Mr. N. told me, that he thought he had received of Mr. Thornton upwards of 3000*l.* in this way, during the time he resided at Olney.'—Life of Newton, by Cecil.

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from religious worship. I believe I am correct in stating the fact thus generally: certainly, at least, he abstained from *public* worship, as from a blessing prohibited to *him*: and I think I have a distinct recollection, that, though he might suffer prayer to be offered in the room with him, he declined joining in it.—Mrs. Unwin never quitted the object of her assiduous care.'

While Lady Austen was in Olney she resided at Mr. Scott's house; and there it was, he says,

'Most of those events which are recorded in the life of Cowper, as pertaining to this period, occurred. Here "the Task" was imposed and undertaken. Here "John Gilpin" was told as a story, in prose, and the plan formed of giving it circulation in verse. Some things in the published account are not very accurately stated, as I know, who saw the springs which moved the machine, and which could not be seen by a more distant spectator, or mere visitant.'

In 1785, Scott was chosen chaplain at the Lock Hospital. But his removal brought him neither popularity nor peace. It was only passing to another scene of trial and vexation. The Lock Hospital was the head quarters of antinomianism, 'that loose and notional religion,' against which he had declared a war of extermination. The board of governors was split into parties, all thinking they had a right to dictate to the preachers, and the two chaplains of the place were of unlike sentiments and characters. He had to struggle too with the poverty of a very scanty salary, while he added to the hardships and fatigues of his situation, by taking on himself services and lectureships, unconnected with the Hospital. The course of his usual Sunday duty at this time, is thus described by a lady who resided in his family.

'At four o'clock in the morning of every alternate Sunday, winter as well as summer, the watchman gave one heavy knock at the door, and Mr. S. and an old maid-servant arose,—for he could not go out without his breakfast. He then set forth to meet a congregation at a church in Lothbury, about three miles and a half off;—I rather think the only church in London attended so early as six o'clock in the morning. I think he had from two to three hundred auditors, and administered the sacrament each time. He used to observe that, if at any time, in his early walk through the streets in the depth of winter, he was tempted to complain, the view of the newsmen equally alert, and for a very different object, changed his repinings into thanksgivings.—From the city he returned home, and about ten o'clock assembled his family to prayers: immediately after which he proceeded to the chapel, where he performed the whole service, with the administration of the sacrament on the alternate Sundays, when he did not go to Lothbury. His sermons, you know, were most ingeniously brought into an exact hour; just about the same time, as I have heard him say, being spent in com-

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posing them I well remember accompanying him to the afternoon church in Bread Street, (nearly as far as Lothbury,) after his taking his dinner without sitting down. On this occasion I hired a hackney-coach: but he desired me not to speak, as he took that time to prepare his sermon. I have calculated that he could not go much less than fourteen miles in the day, frequently the whole of it on foot, besides the three services, and at times a fourth sermon at Long-acre Chapel, or elsewhere, on his way home in the evening: and then he concluded the whole with family prayer, and that not a very short one.—Considering his bilious and asthmatic habit, this was immense labour. And all this I knew him to do very soon after, if not the very next Sunday after, he had broken a rib by falling down the cabin stairs of a Margate packet: and it seemed to me as if he passed few weeks without taking an emetic.'*

It was during the period of his residence at the Lock, that he began his principal work, the Family Bible—a work which occupied his attention to the day of his death. So injudiciously was the publication of this book managed, that although it was popular and the sales large, yet the author was kept by it in constant pecuniary embarrassment and sometimes in extreme distress. We cannot give a detail of the vexations and harassing trials to which he was exposed. We can only present a few extracts, which may give some idea of the laborious industry and severe perplexity in midst of which it was accomplished. 'Four years, five months, and one day, were employed on the work,' he says, 'with unknown sorrow and vexation.'

'This great work of my father's life was begun January 2, 1788; the first number was published March 22, following; and the last copy was finished for the press, June 2, 1792: during which period the whole was twice written over by his own hand. One great error committed was, beginning to publish so soon after entering upon the composition. This caused the author to be distressingly hurried throughout his whole progress. Sick or well, he was obliged to complete his weekly task; except as in some few instances he was compelled to plead for a short respite, by the suspension of the publication. I have actually known him, with great difficulty and suffering, prepare as much copy as he thought would complete the current num-

* 'It is implied in the above account, that my father's sermons were usually composed the same day they were delivered. This was literally the case. For more than five and thirty years, he never put pen to paper in preparing for the pulpit, except in the case of three or four sermons, preached on particular occasions, and expressly intended for publication: yet no one who heard him would complain of crudeness or want of thought in his discourses: they were rather faulty in being overcharged with matter, and too argumentative for the generality of hearers.—Indeed, an eminent chancery lawyer used to say that he heard him for professional improvement, as well as for religious edification; for that he possessed the close argumentative eloquence peculiarly requisite at that bar, and which is found to be so rare an endowment.'

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ber, and then, when he had retired to bed and taken an emetic, called up again to furnish more, what he had provided being insufficient for the purpose!'

'The cost of the first edition (amounting to three thousand copies,) was not less, I believe, than 6.000*l.* or 7,000*l.* The publisher reckoned it at 10.000*l* or 11,000*l.*

'The work extended, indeed, much beyond its proposed limits, reaching to one hundred and seventy-four numbers instead of one hundred and forty, to which it had been fixed: but all beyond the one hundred and forty numbers I printed at my own expence and risque; and all beyond one hundred and sixty-four I actually *gave away* to all purchasers of the work who would accept them; though that portion cost me much above 200*l.*

'At the close I calculated, in the most favourable manner, my own pecuniary concern in the work: and the result was, that as nearly as I could ascertain, I had neither gained nor lost, but had performed the whole for nothing.'

Within five months his publisher failed; and thus, he says,

'All my little property, arising from a legacy of 150*l.* from a a relation, another of 100*l.* from John Thornton, Esq., and some others of smaller amount, was sunk as in a vortex; and I was left at least 500*l.* in debt. I lost full 500*l.* by the publication, besides all my labour, and 200*l.* given me by friends in consideration of what had occurred.'

He was encouraged to undertake a second edition, the sale of which 'scarcely cleared more than the prime cost;' and he himself 'actually paid at the rate of 13*l.* for every additional sheet, for the privilege of improving the work.' On the conclusion of the third edition, in 1811, he says, 'I certainly have not cleared so much as 1,000*l.* by the labours of above twenty-one years.'

The embarrassments into which he was thrown during this period, gave occasion to an expression of regard from his friends and that portion of the church for which he had laboured, which it is gratifying to record. He considered himself as having

'some claim upon the religious public; and the way in which he proposed to avail himself of it was, merely soliciting his friends, by a private circular, to find him purchasers for his "Theological Works," which he was willing, in this way, to dispose of at a reduced price. "Could I turn three or four hundred copies of the Works into money," he says, "it would set me at liberty." This was accordingly the plan adopted. The printing of this collection of his works, he considered as "the most imprudent part of his whole concern in that line," and as having "involved him almost inextricably:" but it now proved the means of relieving him effectually, and beyond the most sanguine expectations.'

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Such was the promptitude with which relief was afforded, that he immediately received from Cambridge, 590*l.* a present, besides a considerable sum for books. His letters of this date speak thus on the subject.

'January 19, 1814: "I have received in all from different quarters, and from those of whom I had never heard the name . . . . . quite enough to pay all my debts: and, as I have reason to think, that most, if not all, the copies of the works will be disposed of, I now *have all and abound*." '

'February 14, 1814: "I really expected, at first, little more than to dispose of two or three hundred copies of the works, and I never intimated a desire of further help than in that way. You have heard what I received from Mr. S. . . . Since then, money has been sent me, with the most cordial, respectful letters, from persons of whom I never heard: among the rest, 20*l.* from a quaker. Offers were made of raising more, if I desired it; which I declined. Probably all the copies of the works will be sold. I do not now owe any thing which I cannot pay on demand—what I never could say since you were born! and I have something in hand; and shall receive more, besides the works.'

'I stated, that *I had all and abounded*, and did not wish to trouble my friends further, except as subscribers to the works. But I, next letter, received 115*l.* as a present!—I have had 350*l.* from Bristol, where I thought my rudeness had given offence; besides orders for a hundred copies of the works!"

'Another letter to my brother, ten days afterwards, states that Mr. Cooke had remitted 200*l* more from Bristol! and my father adds in a postscript.

'February 25, 1814. I have received at least 2,000*l.* as presents in little more than two months, besides the sale of books!!'

'The trials and difficulties' which rendered Scott's abode at the Lock Hospital unhappy, were ended in 1801, by his removal to Aston, in which situation he continued, active and laborious, to the time of his death. In 1807, he engaged in the instruction of young men, who were designed to be sent abroad as missionaries by the Church Missionary Society. To this care he devoted much of his time for seven years, and notwithstanding his advanced age applied himself for their sake to the learning of several new languages. Of this society he was an ardent friend and patron, as he was also of other similar institutions. He took a lively interest in the cause of the Jews, and published concerning them and for them a work, which he supposed to be in some considerable measure original, and likely to do something toward effecting their conversion.

After this period, 1814, little is recorded in the volume before us, except what is designed 'to display the temper of his mind,

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and the spirit by which he was actuated.' Of this portion of the book, which extends through 170 pages, and consists principally of extracts from his and his children's letters, a minute account of his last illness, with a journal of his conduct, feelings, and conversation, during that period, and an abstract of his character and works; we can give no very particular epitome. Many of his letters are very fine, producing a favourable impression of his vigour of mind, judgment, and affectionate desire of doing good. And from the whole, though there are some things which are injudiciously inserted, yet it is impossible not to gather a high respect for his christian character, and to regard him as an example worthy of imitation in his laudable devotion to the great purpose of his life, his indefatigable labours, his zealous and self-denying perseverance, his habitual piety. He died after a severe illness, on the 16th of April, 1821, in the 65th year of his age. Instead of copying any of the numerous and high wrought eulogies, which are collected together from various sources, we conclude our article with an extract which gives a favourable view of some of his private habits.

'It may be interesting to some persons to know his usual mode of spending his time, when exposed to no particular interruptions.

'Unlike most men who have accomplished great things in life, he was never, till quite his latter years, an early riser. This, indeed, might be sufficiently accounted for, by the disturbed nights which he often passed, owing to his asthmatic complaint. He usually rose about seven, and retired to rest about eleven o'clock. But during some late years he rose frequently between five and six. At these times he often spent three hours alone in his study before breakfast. His seasons of private devotion were always, I believe, immediately after rising, and again from eight to nine o'clock in the evening. There were times also in which he had periods of retirement in the middle of the day: and occasionally he observed days of fasting and more special devotion.

'After breakfast followed his family exposition and worship, which often occupied three quarters of an hour, or even still more time. He next, while he had missionaries or other pupils under his care, applied himself to their instruction: and then pursued his own studies till near the hour of dinner. His time for exercise and for making his pastoral visits was generally the afternoon. For some years his chief exercise was the cultivation of his garden; but latterly, from the necessity of a recumbent posture, much of the time which he had been used to give to this employment was passed upon his bed.—After tea he was again occupied in his study till the hour for family worship arrived: after which a light supper, followed by a little conversation, closed the day.

'He was, as Mr. Wilson has observed, "always employed, but

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never in a hurry." His method of "gleaning," as he termed it, by always having a book at hand for spare portions of time, he himself has described and recommended in a letter which has been inserted. But he *gleaned* by conversation with all who came in his way, upon such subjects as they understood, as well as from books. He thought it of much advantage to a clergyman to understand common affairs, particularly those connected with the employments of his people. "When they saw that he understood things belonging to *their* profession, it would make them," he said, "give him credit for more competency to instruct them in what pertained to his own."—Indeed his active mind employed itself vigorously upon all subjects which came before it; and particularly upon the passing events of the world, as they affected the interests of the Christian church, or of his country, and the consequent duties of himself, and his people.

'Till his spirits had been completely worn down by labours and infirmities, he possessed great cheerfulness and vivacity; which especially displayed themselves in times of sickness.—He was a man of much conversation. All his studies and pursuits were talked over with his family. He was indeed always and every where διδακτικος, "apt to teach:"* we might even be ready to term him, as St. Paul was termed, σπερμολογος,† if that word may be taken, as our version appears to take it, for one who scatters his words, like seed, all around him. In confirmation of this the scenes of the Margate packets may be recalled to mind. I will mention also another incident which recalled, though it may appear trivial, will illustrate my position, and his character.—In one of my journeys to 'Aston, I took with me, as nurse maid, a young woman of but slender capacity, though I hope of good principles; and it amused and interested me to learn that this poor girl, when charged with the care of a young child, could find no way of passing her time so agreeably, as in standing or walking about near my father, while he worked in his garden. He so explained to her his various operations, and the intended result of them, with appropriate observations, that her attention was quite engaged. And by means resembling this it was, that his domestics gradually acquired a degree of information, which made them appear enlightened persons in comparison with what is generally found in that rank of life. And hence too it was, as well as for the great spiritual benefit which most of them derived from his instructions, that, without contracting any disrespectful familiarity, they became attached to him in a very uncommon degree.

'In this connexion I may mention what has left a pleasing and affecting impression upon my memory from my early days. His returns from visiting his late flock at Ravenstone, when he lived at Olney, were always interesting occasions, while he talked over with my mother all that he had observed in their state. At these times,

* 1 Tim. iii. 2. 2 Tim. ii. 24. † Acts xvii. 18.

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I suppose from sympathy with his hopes and fears, his joys and sorrows respecting them, it was very gratifying to me to stand by, a silent listener to the conversation.

'In like manner the peculiar piety, cheerfulness and affection which marked the discourse that took place on a Sunday evening, (notwithstanding the very discouraging circumstances against which my father had to contend,) early made a strong impression upon my mind of the *happiness* of true religion.

'Generally I may say, that my father was very strict about the observance of the sabbath in his family. All domestic work, that could be anticipated, was done the evening before: and cooking on the Sunday was avoided, that the whole family, if not otherwise prevented, might attend public worship. Yet, as may be collected from the fact just related, his piety was cheerful as well as strict.

"Improv'd and soften'd by the day,
All things another aspect wore."

'In one respect a deficiency may have been felt in these memoirs —my father never, I believe, at least, never since a very early period, wrote any private papers, relative to what passed in his own mind. Pious persons have differed in judgment upon this practice. His judgment was not against it: but it was not his habit. Nor has he left any writings beyond what are now printed, which can be communicated to the public—unless it be additional letters in the hands of his friends.—At the same time that I make this remark, I may be permitted to observe, that he much deprecated the publication of such letters, unless (what he apprehended might not be attainable,) they could be previously submitted to persons in whose judgment he could confide. He thought that the memory of many good men had been injured by such publications.*—I confess it is with some trepidation, as to what might have been his own judgment upon the subject, that I now lay so much of his private correspondence before the public: but all, I persuade myself, will feel that I have given them much that is truly valuable: and, under the sanction and authority which death has added to his character, he may now speak *some* things publicly, which perhaps propriety or expediency required that he should before say only in private to his friends. If I have in any important instance exceeded that moderate licence which this consideration would allow, there is nothing for which I should feel more unfeigned regret.'

* See his Practical Observations on Deut. xxxiv.

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ARTICLE XVIII.

A Sermon on the Religious Opinions of the present Day, delivered in two parts, morning and afternoon, on Lord's Day Sept. 23, 1821, *to the Church and Congregation in Jamaica Plain, Roxbury.* By THOMAS GRAY, A.M. Their Pastor. Published by request of the hearers. Second Edition. Boston.

WE think these sermons adapted to do good. They are written with judgment and an excellent spirit. They present a brief sketch of the peculiar opinions of the principal sects now prevalent, taken in the main from their own standard works, given in a popular manner without comments, but so presented as to be brought into pretty direct contrast without forestalling the judgment of the inquirer. The survey is concluded with some remarks of a practical and valuable character. We quote with much pleasure a few paragraphs.

'The survey, we have here taken, may and ought to teach all of us, the importance of searching the Scriptures for ourselves as the only foundation of our faith and practice. We are accountable to God for the correctness of our faith so far and no farther than as we possess the means of acquiring it. We possess these means; we have the Bible in our hands; we have reason and understanding to guide our inquiries; and if diligent in our search after truth, if humble in our attempts and earnest in prayers to God to enlighten our minds, and grant us the teachings of his spirit, we shall not fail to attain to all that is necessary to know in order to our salvation.'

'Diversity of opinion there always has been, and always will be amongst men. To bring all men to one standard of religious faith, would be as vain an attempt as to bring them all to the same measure of height and stature.———No two leaves on any tree are exactly similar; and minds are as variously constituted as bodies. Variety, in short, is nature's great law. Diversity of opinion gives exercise for mutual condescensions, for charity, for free inquiry, and for fearless exercise of our reasoning faculties; without which these virtues would have no scope; and good thus results from it. "Lightnings and earthquakes break not God's design." It is the variety of tones that produces the sweetest chords, whilst one unvarying note would tire and disgust. It is the variety of nature, that imparts to it its lovelier charms.———All will be harmony in religion, when men will agree to differ, will allow the right of private judgment and cease to withhold the christian name from those who differ from themselves. Only about one fifth part of the human race have, as yet embraced the christian religion under any form, and that single fifth part is divided into above five hundred different sects. Amongst all these there are undoubtedly many honest, many sincere inquirers

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after truth, whom God approves and will finally accept notwithstanding the mistakes of their heads.'

The following passages have great propriety.

'One concluding remark addresses itself to that large portion of persons whose time is unavoidably engrossed by the cares and concerns of life, or whose hours of religious study are principally confined to the Sabbath day. It is no uncommon thing for such persons to perplex themselves with different sects and opinions, and to display all their zeal upon the hidden and mysterious parts of Scripture, as though religion were a system of discordant opinions, instead of being what it really is, a rule of daily practice.———It would contribute much more to the cause of christian truth, and much better to their own comfort and improvement, if they bestowed their exclusive attention upon the *obvious* doctrines and practical precepts of the gospel, and less upon mysteries and speculations, which tend to strife and discord, rather than to edification and brotherly love. Whatever these may effect, one thing is certain, that they neither enlighten the mind, nor mend the heart, nor improve the morals; and they certainly do not sweeten the temper. They lead men only to contend so warmly for what they do not understand, that they are in danger of forgetting to practise what is most important for them to perform. And remember that is the best religion which leads us best to fulfil our duties. He who does justly, loves mercy, and walks humbly with God, is most acceptable to him; and he who thus aims to be good will not finally fail to be happy.'—

We have quoted largely, because we think such sentiments as these cannot fail to be useful, and should be perpetually inculcated. The diversities of opinion, which prevail in the christian church, are countless. Disputes on the subject of religion began even while our Master was himself on earth; and after the progress of eighteen centuries, and the labours of the boldest and most indefatigable inquiry, and in the enjoyment of the richest advantages, which learning has afforded, mankind seem to have made little progress towards a complete agreement. We look back upon the persecutions and miseries to which religion has been made instrumental, with horror; and we regard with deep emotion the malignity, which rankles in the religious controversies of the present day, and calls up the different sects in fierce array against each other. Yet although this opposition of sentiment has brought with it many and tremendous evils, it has not been without its advantages; and we may not doubt that under the providence of God, it will in the end conduce to good.

We can have no distrust of the ultimate and complete triumphs of reason and truth. That period is remote, yet its approach is certain; for can we not discern the signs of the times? Whatever contributes to enlighten the community, in any of its depart-

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ments, is a contribution, which will not be in vain, towards this glorious result. The bare statement of error, unaccompanied by any comments, is often of great service to the cause of truth. Men, heated by controversy and fired with the ambition of victory, have their vision commonly not a little disordered; as we are accustomed to say in some other cases, they see but poorly. So it happens that religious controversy seldom effects any change in the opinions of those who are not predisposed to a change, or wavering and unsettled in their religious views. So much of passion in such cases mingles with all our judgments, that we hold on to our errors with a pertinacity corresponding to the force by which they are attempted to be wrested from us; and long after we are convinced that we have taken a wrong road, we shut our eyes, and then quiet our consciences by saying that we do not see that we are wrong. But if we can show men their errors without giving them reason to suspect that we have any improper design upon their faith, if we can, from writers whose authority is indisputable, by a fair and impartial statement of the false and absurd sentiments which they hold, induce them to examine and to reflect upon them in a dispassionate manner, we have grounds to hope for success. Inquiry, serious calm inquiry, is what we ought most to desire and to aim to induce in men. Let us persuade them, if we can, to subject their religious opinions, as they would bring any other opinions, to the test of reason and common sense. When men can thus be brought to look calmly at what they have professed to believe, they will often start back with affright from the hideous deformity of a creed to which, before they perfectly saw its character, they clung with extreme obstinacy.—Inquiry, we repeat it, is all we ask for. It is upon the gradual illumination of the human mind that we rely for the progress of true religion. Docility, intelligence, knowledge, are its most powerful auxiliaries. Superstition and fanaticism present no impassable barrier to the progress of truth, if men can only be persuaded to judge for themselves what is right, to maintain the independence of their own minds, and take common sense and reason as their guides. Printing, education, civilization, are doing in our community every thing for religion. In the spirit of inquiry, which pervades all classes, and in the facilities of knowledge, which are afforded to all, we place our most sanguine hopes; and in every advance, made in the improvement of the human mind, in every inducement and advantage, offered to lead men to think for themselves, we hail an omen, auspicious to the interests of true Christianity.

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INTELLIGENCE.

On Tuesday, the 5th Nov. inst. the Second Congregational Society in Lynn, Mass. proceeded to lay the Corner Stone of the Meeting House, which they are now building, with appropriate solemnities. After prayers on the occasion, and singing, the Stone was fixed in its place, a plate with the following inscription, and other mementos, having been previously deposited under it.

There is one God, and one Mediator between God and men, the man Christ Jesus. 1 Tim. II. 5.

God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him.

The Second Congregational Society in Lynn,
maintaining in their fullest extent
The Rights of Conscience and of Private Judgment in Religion,
and
The Principles of Universal Charity,
was established, and this House, devoted to
The worship of the Only Living and True God,
The God and Father of Jesus Christ our Lord,
was founded under their patronage, in the year of the
Christian Era 1822.
May God give the Increase.

The subjoined address was then delivered by the Rev. Joseph Tuckerman, of Chelsea, to a numerous, attentive, and satisfied audience. It is, we think, what it ought to have been. This society has grown up under favourable auspices. Commenced as we have reason to believe, under serious convictions of duty, established upon the best principles, inquisitive in the pursuit of truth, and cultivating good will towards their fellow christians of every denomination, we can have no doubt of prosperity; and confidently trust, that this establishment, under an enlightened and faithful ministry, may prove a rich blessing to its founders and their descendants, and an honour to the Christian community.

Address, delivered at Lynn, November 5th, 1822, on the occasion of laying the corner stone of the second congregational church in that town.

We have assembled to lay the corner stone of an edifice, to be erected for the worship of the God and Father of our Lord Jesus Christ, the only living and true God; whose we are, and whose

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are all things in heaven and in earth; to whom be ascribed all glory and dominion forever.

By this act, then, we profess our faith in the religion of Christ; we profess to receive Jesus Christ our Lord in all the offices, in which he is revealed to us in the gospel; we acknowledge the divine authority of all the precepts and institutions of his religion; and our entire reliance for final acceptance, and for eternal happiness, on our fidelity to the conditions, on which they are offered in the gospel of our salvation.

Nor is this all. By this act, christian brethren, you assert and exercise the right of private judgment in religion. You have withdrawn from those with whom you have been accustomed to worship, that you may enjoy a worship, that is in accordance with your convictions of the truth as it is in Jesus. And this right is readily conceded to you alike by those, who most deeply pity what they think to be your delusion, and who most severely condemn the doctrine, which they consider as a fatal error. Thanks be to God, that we live in a day, when the rights of conscience are so well understood; and when, by the moral power of opinion, exerted through the whole community around us, these rights are so extensively and effectually secured. It is the most distinguishing characteristic, and the richest blessing, of that improvement which the progress of knowledge has given to society, and especially, to the civil institutions of our happy country, that while it has rescued our religion itself from the shackles, so long imposed on it by human legislation, it has awakened, and brought into exercise, a feeling as extensive, of the paramount worth and importance of our rights as christians. But let us not forget, that every blessing is a responsibility; and that rights of every kind imply duties of proportionate solemnity and obligation.

May we then worship God in the manner in which we believe that he requires to be worshipped? may we follow out the convictions of our own mind on the questions of the person of our Lord, of his offices, and of the eternal life that is before us? We claim these rights as the gift of God, through Jesus Christ. To God, then, and to Christ, we owe the corresponding duties, to inquire for christian truth with an earnestness proportioned to its worth; and to maintain a simplicity and singleness of mind, which will give to truth an uncontrolled influence over our judgments and conduct. He is guilty of unfaithfulness to God and to Christ, who asserts the rights of conscience, and who maintains not a mind open to conviction; or who values any interest, as he values that of truth. And do we demand of our fellow men, the *acknowledgement* of these as our inalienable rights? Let us extend then to their opinions, to their usages, and to their rights, the

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respect which we claim for our own. To this charity,—or rather, may I not say, to this equal justice,—our religion calls us; and, whatever may be our provocations, let us never violate it.

We are distinguished among christians, as *Unitarians*; and we feel less reluctance in admitting this designation, because we had rather be distinguished by a term which marks one of the most important of the differences between us and other christians, than receive a name, by which we might be enrolled as followers, or disciples, of any other master than Jesus Christ. We build our conviction of the perfect unity of God, and our sentiments of the person and offices of him *whom the Father has sanctified and sent into the world*, on *the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.* Unitarianism, we are therefore persuaded, will prevail, till it shall be universal. As the scriptures have been more thoroughly investigated, it has prevailed. And it is not among the least interesting circumstances of this time, when the simple unity of God has been controverted with all the learning, skill and zeal, that could be brought to bear upon it, that its ablest opponents have given up many of the strong holds, on which their predecessors have relied with the greatest confidence for their defence. New concessions, we doubt not, will still be made, and new advances of truth obtained, till every church will be consecrated to the worship of the one God; and christians of every name will confess Jesus to be their Lord, *to the glory of God the Father.*

God dwelleth not indeed, exclusively, in temples made with hands; yet he regards with favour, and blesses with his presence, the house that is reared to his name, and consecrated to his service. To his name then, and to his service, from the beginning of it, we devote the work of this place. Here may a church arise, in which the Father of spirits will be worshipped in spirit and in truth. Here may faith in Christ be strengthened in the hearts of multitudes, who now believe in him; and here may your children, and your children's children, be reared in the knowledge of God, and of his son Jesus Christ, whom to know aright is life eternal. Here, christian brethren, associated in this pious work, may you find a place for your solemn assemblies, which will be made holy to God, by the holy affections and purposes with which you engage in his worship, and observe the ordinances which Christ has instituted. Here may your thanksgivings arise, an offering of pure incense; and here may you bring your penitential confessions, and obtain their acceptance. Here may you acquire fortitude and resolution in all the trials, and consolation in all the afflictions of life; and here may christian excitement be received, and christian hope and charity ex-

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tablished and enlarged, till you shall be prepared to be dwellers and worshippers in *a house that hath foundations, eternal, in the heavens.*

Finally, brethren, may the Lord bless you, and keep you! The Lord make his face shine upon you, and be gracious to you. The Lord lift up his countenance upon you, and give you peace. The Lord prosper your work, and give you to see the end of it in humble joy and thanksgiving. And may the grace of our Lord Jesus Christ be with all our spirits!

The Evangelical Missionary Society in Massachusetts held its annual meeting in Boston, on Thursday, October 3d, in the vestry of the church in Federal Street. After the transaction of the usual business, the society attended religious services in the church in Federal Street, where prayers were offered, and the annual discourse was delivered by the Rev. John Bartlett, of Marblehead, from Romans x. 1. 'Brethren, my heart's desire and prayer to God for Israel is, that they may be saved.' A collection was afterwards made. The following is the substance of the Report, which was offered to the society by the Trustees.

The Trustees submit to the society the following Report of their proceedings for the year past, and of the labours of the Missionaries, who have been employed in the service of the society.

The situation of Brooklyn in Connecticut is already known to the society; and has continued to receive, as it appeared to demand, the particular attention of the Trustees. In the course of February last, a committee from their society was sent to communicate with the board, and from the information given of their state and prospects, and the strong desires they expressed of continued aid, the Trustees had no doubt of the propriety of continuing the assistance hitherto granted. Mr. Samuel J. May, whose services among them have been highly acceptable, and whom they have been desirous of establishing in the ministry, has, at their request, been ordained by a council in Boston, and has now for several months been labouring among them in the word and ordinances. The strong interest they express in his services, and their unanimity amidst the difficulties with which they have been called to contend, give them an additional claim to the sympathy, and as far as possible, to the co-operation of the society.

The Rev. Silas Warren has continued his labours at Jackson; and as the best evidence of his acceptance and usefulness, the numbers and means of his society have been enlarged, particu-

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larly during the past year. They are about erecting a place of worship at their own expense; and they hope that in a short time they shall be enabled to support the ministry wholly among themselves. But with the additional burdens, which the building of their church may impose, they solicit the continuance of our aid for two or three years more. In the letters recently received from the committee of their society, they express their very sincere thanks for the countenance granted them in years past, 'without which,' they say, 'we should probably have been destitute of the enjoyment of the means of the Gospel.'

The schools which have been formed under the direction and influence of Mr. Warren are in a flourishing state; and the Trustees have the satisfaction to believe his pious and indefatigable efforts in that region have been followed with a distinguished blessing. The society for the propagation of the Gospel having however since the last annual meeting appointed him one of their missionaries, and taken upon themselves part of his compensation, the Trustees have appropriated to him for the present year half of the sum hitherto voted.

The Rev. Freeman Parker, of Dresden, has been authorized to continue his labours in behalf of the society for two months in Dresden and its vicinity, or in Camden, in both which places the destitute and divided state of the societies had required aid. The following is an extract of a letter just received from Mr. Parker, from which the society may infer the fidelity and acceptance with which this mission has been fulfilled.

'In pursuance of my appointment as your Missionary, I spent the whole of the months of July and August in Dresden. During that term I preached twenty sermons, and in addition to the stated services on the Lord's day, had a third meeting for social prayer, reading, &c., and attended two church prayer meetings. I made as many family visits as I was able, visited the sick and the summer schools, twice administered the Lord's Supper, and in general, performed the usual routine of parochial duty. The last spring the Congregational society organized as the first parish, and voted one hundred and fifty dollars towards my support for the present year—the *first regular tax* for the support of the Gospel, which has been voted and assessed since the dissolution of my connexion with the town in 1816. Several families of influence withdrew from the Methodist society, and annexed themselves to the first parish. In consequence of these exertions and the earnest desire of the church and parish, I thought it my duty to give them the whole time assigned me by the society.'

In consideration of the representations frequently given of the destitute and decaying state of many societies in the Common-

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wealth, from the want of seasonable aid and encouragement, no less than from the immediate inroads of sectarianism, and from the fact, that a spirit of inquiry was rapidly advancing, more especially in the western part of the Commonwealth, it was deemed expedient by the Trustees to employ a Missionary at large for the purpose of obtaining information as to the spiritual necessities and prospects of such societies within the Commonwealth; and the Rev. Dan Huntington was accordingly authorized to commence a missionary tour of one month, in such portion of the state as might seem most expedient. It was thought that a correspondence might be opened with influential men in such towns, and that an interest might be awakened or increased in the leading objects of the society. The Trustees have the satisfaction to state, that their views in this mission have been fully answered.

From information communicated relative to the condition of the society in Shirley, the Trustees have aided the efforts of the people in that place for the re-settlement and support of the ministry; and they are happy to learn that the prospects in that place are encouraging, and that with the aids afforded from our funds, the people are now enjoying the benefits of regular preaching; and it is hoped may soon be united under a pious and useful ministry.

The Trustees have received an urgent application from a committee of the first Congregational society in New Bedford, which was formerly under the care of Rev. Dr. West; and at their request Mr. Wiswall and Mr. Tracy have in succession been labouring among them. This society has, for some time past, been in a doubtful and feeble state; but they express great satisfaction in the assistance they have received, and earnestly request that it may be continued. In this and in every other instance in which appropriations have been made, or assistance rendered by the Trustees, it has been invariably on the supposition and express condition of the co-operation of the people. One half of the compensation has usually been contributed by the societies to whom missionaries have been sent. And the assistance granted has frequently called forth efforts, which might of themselves have been ineffectual, or have never been attempted.

The Trustees in this Report have thought it necessary to exhibit only a simple statement of their proceedings during the past year. The design and modes of operation of the society they presume to be understood; and the particulars of the situation and needs of those places, to which their attention has been chiefly directed, have been, as well as the grounds on which

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the Trustees have proportioned their aids, fully exhibited in preceding reports. The experience of more than fifteen years may have abundantly convinced the friends of the society of the sound judgment as well as benevolence with which the plan was originally formed, and of the encouraging success which has attended its progress. They believe, that with the blessing of heaven, which they would gratefully acknowledge, much good has already been accomplished. In some instances, destitute and decaying churches have been revived and established; and many, who, from long habit, had become indifferent and careless, have been led to a grateful and diligent attendance on the means of religion. In others, new societies have been formed, and the Gospel preached, where, in its public instructions at least, it had not been heard. We have already been permitted to see some fruits of our endeavours in the increasing knowledge, harmony, and seriousness of many to whom we have sent; and we may humbly hope, that still more abundant fruit may hereafter appear, 'which shall be by Jesus Christ to the praise and glory of God.'—At the same time, and notwithstanding the increasing interest which has been excited towards us, we must lament the inadequacy of our resources. Many applications are made, which we are unable to answer; and it will sufficiently appear from this statement, that in many instances, in which the urgency of the call would not permit us to withhold our assistance, it has of necessity been very limited. We solicit, therefore, the aid of the pious and the charitable. We believe that the objects of this society, and the mode in which it proposes to accomplish them, will approve themselves to an enlightened benevolence; and we trust that the friends of rational and practical christianity, while they are slow to contribute to what may seem a distant or uncertain good, will not incur the reproach of indifference or forgetfulness to the spiritual wants and interests of their brethren at home.

*** The list of donations for the last six months will be given in the next number.

TO CORRESPONDENTS.

G., and H. O. N., and a communication without signature, have been received. As the next number will complete the present volume, it is requested that all articles designed for publication, may be given in at latest, by the 10th day of December.

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THE

CHRISTIAN DISCIPLE

AND

THEOLOGICAL REVIEW.

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THE

CHRISTIAN DISCIPLE.

NEW SERIES—No. 24.

November and December, 1822.

THOUGHTS ON THE RELIGION OF THE MIDDLE AGES.

FOR THE CHRISTIAN DISCIPLE.

That there is a decline in nations, and a period of semi-barbarous repose following the decline, is a fact of awful interest, whose causes are not fully explained. When Egypt and Arabia, Greece and Italy have exchanged that elevation to which they had been raised by wealth, literature, and the arts, for a state of abject ignorance, I know that adequate causes have been assigned for this final ruin. Perhaps a conqueror supplanted the polished society with barbarous invaders, and actually exterminated the refinement of the country. Perhaps the luxury that waits upon wealth corrupted public virtue, until faction convulsed and ambition enslaved the people. This is accounted a sufficient explanation; but I go up higher, to ask the cause of this submission of a powerful nation to a savage horde, and of mind and virtue to moral and intellectual depravity. There does not appear any natural necessity that civilization should succumb to barbarism. On the contrary, it is a maxim which is true of the ways of Providence, that to him who hath *much*, much shall be given; it is likewise true that the arts of a refined nation do more than supply the probable deficiency of physical courage; as, in a combat with beasts the advantage always rests on the side of man. I should rather regard the downfal of a mighty empire before the puny force of wild and disunited savages, as a special interposition of God's power, designed to produce some novel phenomena in human history. Yet, there is a plausible analogy which likens the progress of a nation to the progress of man's life, whose youth is hardily reared in necessity and toil, so that the

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bands are strengthened by labour and the frame is invigorated by temperance; but successful toil is attended by wealth, wealth induces luxury, and luxury, disease. This analogy is broken by the immortality of the nation, which admits of many revolutions, and may thus boast a variety of character unattainable by the mortality of man. The nation may fluctuate from time to time in its modes of thinking, and one age may hold an opinion which the following age renounces; during one century it may decay, and during the next may rise, by the impulse of a political change, to the vigour of a new people.

Men are also accustomed to reason loosely, and to say, that the generations of men, like the leaves of the forest, follow each other with regular order, and an uniform character; that great differences in their comparative history do not exist or are less than they seem, and depend on accidental causes, which may be easily assigned. I confess I see no just reason to hold such views of a race, which exist to purposes which they themselves cannot comprehend, and fulfil by their being, designs, of which the secret reposes with eternal Wisdom. It seems no wise improper to suppose that God intended to appoint one order of circumstances as the field of character for one generation, and a different order to another. We do not know our relations to the universe, but it is not improbable that the divine administration, and its results upon earth, are opened to the inspection of numberless intelligent beings, and it will consist with these purposes to change the spectacle by causing certain revolutions in the internal affairs of the scene. Not perceiving, ourselves, the connection of events, we are unable to discover how far a sublime uniformity may prevail, or whether the seeming disorder may not be, like the series of a drama,—a harmonious succession of events.

Whatever may be the causes, we are sufficiently sure of the fact, that, for a period of eight or ten centuries, in the best part of the world, the human mind endured a melancholy captivity, and blindly pursued certain miserable ends, while the whole mass of society languished under barbarous ignorance, and barbarous institutions. The sum of political freedom enjoyed in different portions of Europe was unequal. In Italy, it was very considerable in those districts where commerce had raised a counterpoise to the privileges of the nobles. In France, Spain and England, it amounted to nothing. Germany seems to have possessed somewhat more than her neighbours by reason of the divisions which gave each individual greater public importance. But over all the countries, which in that disastrous moral twilight pretended to civilization, was diffused the levelling principle of a

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great religious establishment; all were equalized by a common submission of the freedom of opinion to the ordinances of the councils and court of Rome. In some portions of this ample desert, human absurdity grew to an unnatural extent. God drew around them yet darker the veil which concealed the light of truth. Such were the forms and dogmas of the prevalent system, that somewhat more than a common effort of credulity, even in a dark age, was required to forbear from disgust and abhorrence. The place in ecclesiastical history which this period occupies, is immensely important; and we propose in reference to it, to devote a few pages to some considerations upon the religion of the middle ages.

Our task is simplified by the necessity, which reduces it to a discussion of the character and influence of the Roman Catholic religion. This will be best accomplished by an account of its distinguishing features, and their result, as described in history.

The operation of the institutions of government and religion upon life and character, is often remote and insignificant. The bond is so loose, or is set aside by other near and engrossing interests, that it enters very little into the education of the mind and heart. But such systems bear no likeness to the institution of which we speak. The policy of Rome, if it approached any thing, would more easily find a parallel in ancient Egypt, or modern India, than elsewhere. Instead of counting the individual, like other governments, as a cipher, as a mere theoretical abstraction, valuable only as adding one to an amount, the ecclesiastical authority entered into a personal and intimate acquaintance with its subject, unclosed the secrets of his heart as none else, but his Maker had done, and thus laid upon his actions, a command of irresistible force. Wherever the practice corresponded to the theory, and each rank of the community was supplied with its appropriate guardian; it is manifest, that the independence of society was annihilated, and human conduct obeyed, by necessity, the systems prescribed by fallible men. This was a chief instrument of papal power.

The next striking feature in the character of the church was its strict adherence to sanctimonious forms. There was a saving virtue in the sign of the cross, a thousand romantic and fabulous charms in the string of beads, in the golden rose which was set apart for kings, in the relics of a hundred martyrs, and in the Ave Marias which the worshipper did not understand; a genuflexion was an act of merit, and a worthless unction secured the reversion of eternal bliss. In times of crying iniquity, we find an external religious aspect pervading society, and marking the habits of bad men, no less than the good. We

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find lawless soldiers, and men notorious for their atrocity, prostrated at the altar with peaceful citizens, and pious men; receiving absolution from a priest, and departing to sin again. What was the result of this? It is manifestly a pleasing apology for a bad heart, and abets the universal tendency of human infirmity, which is fain to make a compromise with heaven, and to substitute religious rites, and the sacrifice of hecatombs, for that patient and persevering self-denial, which virtuous principles require. We bear about us, and it is the distinction of intelligent beings,—the sting of remorse whenever we do wrong; and to lull this remorse and sense of accountability, in some way or other, is necessary to our peace. A naked and simple system of religion, which is destitute of temples and sacrifices, of painting, sculpture, art and ceremony, must therefore be natural and sublime; because, if it do not conform to the dictates of conscience, and yet has no splendid delusions to dazzle or bear it down, it will speedily go out of date. In judging of the awful glories of the Roman church, the mind sets over against its neglect of inward purity, the really ardent zeal, which was necessary to fulfil so long and painful a round of external duties. Forms float upon the surface of society; principles act at the core; but of this system, the forms were most devotional, and the principles blind and bad.

Another prominent peculiarity was the wealth of the establishment, from which immediately follows a very pernicious effect, namely, the bad character of the clergy. Boys and babes were ordained to the care of the souls of men, with no other view in those who ordained them, than to secure to themselves the riches of the church. Those distinctions of office in the church, which were necessary to its early organization, were used by ambitious men as the basis of their own aggrandizement. Gregory the great was undoubtedly the victim of names, and by the title of holding the keys of heaven, as vicar of Christ, and successor of St. Peter, was persuaded to add his energetic support to an usurpation of the dearest rights of men. But his aggressions were comparatively trivial, and it is not till we have advanced farther in the history of Rome, that we turn to execrate the steps that led to such a flagrant abuse of power, and to the blasphemy of affixing the name of God to deeds of the devil. The severe Hildebrand, whose epoch marks the consolidation of the sacred monarchy, was ambitious, tyrannical and licentious; but his successors descended to lower depths of degradation. At one time there followed a series of worldly, rapacious conquerors; at another, of debauchees; and the care and government of Christendom was entrusted, in the face of the world, to men of deficient intellects, and contemptible vices. Among these, John XXII. is

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particularly distinguished by the circumstances of his election. 'Le nouveau pape,' says Sismondi, 'ne put s'empecher de dire à ses confreres, que leur choix fut tombée sur un âne.' The schism which the Italians ridicule, as the 'seventy years of the captivity at Babylon,' was not more remarkable for its bitter contentions, than for the voluptuousness which characterized the court of Avignon. This dreadful corruption of the papal character, a character which is so fine in theory, might have been prevented if the election had been committed to proper hands. The right of choosing the pope was early wrested from the people, and lodged in the consistory, the fairest possible theatre of intrigue and corruption. So that Europe received her spiritual fathers, without a power of assent or dissent, from a bribed assembly of men, who bore holy titles indeed, but whose hands were deeper in iniquity, than any cabinet which the world ever saw. The popes of the fifteenth century, to whom we have alluded, were bad men enough, but the character and vices of Alexander VI. are below the decency of criticism. This successor of St. Peter, and the representative of Deity, was a thousand fold more the servant of the devil than any contemporary man of influence out of his own household. With such a prelate for their spiritual head, if their belief in this religious system was not warm and sincere,—is it natural, does it come within the compass of probable events, that the heart and the morals should be very pure? Was there no apology for iniquity, no plea of example, upon which human frailty, ever ready to lean on a reed, could repose? And if these were sincere believers, (as who can doubt?) is it not still worse? for how could they act upon perfect principles, and with clear notions of moral goodness, who had to reconcile the *infallibility* of their bishop with his most exceptionable life?

The enemies of the church of Rome seem ever to be most scandalized by its assumption of temporal power, and by the interference of the Jesuits in the councils of states. This was the crying sin which offended the laity, for it came in competition with their interests; and this wrought the downfal of the church. If the church of Rome had never abused the trust committed to them, as temporal lords, this accusation might have rested with a barbarous age. To legislate for mankind, and preside in the execution of laws, is that office among men, which demands the largest share of wisdom and genius. The solemnity and responsibility of an assembly of lawgivers, favour rather than oppose the admission of the minister of religion. While the statesman stands there as the contriver of means to produce certain ends, and the scholar to describe the systems which have prevailed; the servant of God should represent the cause of

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morals and religion, and regulate and correct the schemes of ingenuity or experience. But as soon as he passes the bound of sanctity, and profanes his consecrated character with secular ambition, he has surrendered that charter of circumstances, which delivered him from temptation, and has invited the approach of every lawless desire. This did the Roman clergy; and their civil character ranks no higher than their moral one, as we shall presently see. Notwithstanding a current proverb of that age,—'It is good to live beneath the crooked staff,' their government was oppressive, and seemed only mild in comparison with the iron law of the posterity of the Goths. It was mild only where it was weak. From the nature of its constitution it was precarious, and dependent upon the superstition of the neighbouring potentates; it was exposed to their violence, and bought their forbearance by threats, by persuasion, and by art. Its policy, therefore, could never exercise, in such circumstances, a fierce tyranny, which would arm vassal and lord against itself, and complete its ruin. But where its power had grown firm and fearless, in the patrimony of the Holy See, and within the walls of Rome, the violent spirit of oppression and civil rapine broke out with unrestrained force.

We must extend our melancholy inquiry from these peculiar features of the hierarchy, to its general influence upon the condition of society. History sets this in its true light. It was the singular fortune of Rome twice to become the capital of European civilization and empire, and its first magnificence, hardly exceeded the glory of the pontifical city. It was likewise its singular fortune to see its portentous grandeur balanced by a double desolation. There are two distinct periods recorded in its annals, when its miseries proved as unexampled as ever its glory had been. I allude to its disastrous condition in the sixth, and at the close of the fifteenth centuries. In the first of these periods, the devoted city was wasted by pestilence, famine, and the barbarian. So deadly was the infection, that 'fourscore persons expired in an hour,' and the extreme thinness of the population left the 'eternal city' almost empty. This calamity befel Rome in the time of Gregory the Great; and, of course, it was somewhat too early an event to be laid to the charge of the ecclesiastical dynasty, whose power was not yet fully established. Indeed the city owed to the active measures of Gregory, its rapid restoration to health and power; and under a continuation of such popes, might have sustained its character. But in 1499, the wretched misrule of the sixth Alexander, and the factious discord which he fomented, had so desolated Rome and the surrounding country, that the whole people were obliged to seek

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the safety of their lives, in the fortified castles of the combatants. A plague followed the desertion of their dwellings, and the centre and court of the christian religion, from the direct influence of christian dignitaries, became a scene of riotous quarrels, and of fearful desolation. A similar exhibition of misrule and violence, and of extravagant private vice extends throughout the catholic countries of that day; and the modern student is shocked and astonished at the abundant examples of an outrageous turpitude of private manners. At the castles of men in power, dogs were fed with human flesh; professed assassins were maintained; poison, treachery and sacrilege were familiarly resorted to; meanwhile the forms of religion were scrupulously observed, and the chieftain under whose patronage all this was done, was perhaps himself a bishop. No man, conversant with the histories of the time, can deem this overcharged. Froissart's anecdotes of French and Flemish wars, and the numberless annalists of the Italian dynasties, will amply justify a darker picture. In this dissolute state of society, there were, as may be easily supposed, multitudes who abjured altogether the name and forms of religion. Among the German Condottieri of the fourteenth century was an adventurer who ravaged Italy with a large band of mercenaries, designating himself 'Enemy of God, of pity, and of compassion.' This was no more than an open profession of that want of principle, which thousands of his contemporaries shared. Now this desperate atheism must be laid to the charge of the corrupt system of religion whose absurdities produced this reaction. Because the world has seen this irreligion vanish in great measure, as a purer faith has supplanted the system of which we speak.

This intellectual and moral degradation through so vast an interval of time, should be regarded, as decidedly the most melancholy event in human history. That this darkness should follow immediately in gradual increase, upon the new revelation which had been imparted from heaven, is another ordination of Providence, which we do not understand. It seems to be another departure of the divine presence, like Jehovah's abandonment of his temple at Jerusalem; and admonishes man of his miserable errors when left to himself. It sets aside the presumption of those vagaries which philosophers have indulged concerning human perfectibility. It establishes the necessity of a pure religion—simple in doctrine, and rigid in practice, to quell the outrage of the indulged passions, and to preserve the world from barbarism. Meantime, the illumination of the understanding, which accompanied and followed the reformation, proves the natural operation of religion upon the mind. One

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of the fruits of the middle ages, is the discovery of the proper limits of human inquiry; this fruit is gained from sad experience of the evils which result from inattention to these limits. And it is the duty incumbent upon after generations, to treasure up carefully these results, in order to avoid forever a second degeneracy. As we remember the perverted views of God and man, which the very best men of numberless generations received from a missal and a priest, we clasp our Bible with deeper fervency, thankful that the voice of God is substituted for the earthly command of knaves and fools. For the grotesque heaven of the papist, which rivalled the impiety of the pagan Olympus, there is opened to the eyes of our faith, a scene of moral magnificence, which surpasses the reach of human imagination, and which is altogether worthy of its Divine Author. The puerile fiction of purgatory, and the abominable sale of indulgencies, have given place to the real horrors, which rational nature deduces from the analogies of the universe, and receives from scripture, as the necessary and certain punishment, which God has connected to the commission of sin.

The inferences which every philosophic christian draws from this portion of history, and which this brief notice was intended to produce, are manifold and remarkable. The dark purposes of God's providence in suffering the mind to be led astray until the way became too devious and the night of doubt too frightful to be borne, we cannot pretend to explain. From those tremendous dreams the world has awaked, with energies which it never exercised before, and with virtues, and a progressive virtuous character, which promise better and brighter centuries to its old age, than ever its infancy boasted. But if this hope be delusive,—if the little day which we enjoy, of useful institutions, of knowledge, improvement and evangelical zeal, is speedily to be clouded over, and vice and corruption are to resume their sovereign reign in the ways of this world,—still, it will not make the world, to which we are travelling, less bright, nor disturb, for one moment, its everlasting peace.

H. O. N.

DO GOOD AND LEND, HOPING FOR NOTHING AGAIN.

LUKE VII. 35.

FOR THE CHRISTIAN DISCIPLE.

In morals we generally use but one term to express a passion or affection both in its good and its bad sense. Love may sig-

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nify a love of evil or a love of good: it may mean self-love and the love of the world, or the love of the Lord and our neighbour. This habit of expressing opposite qualities by the same term, produces an indistinctness and confusion in moral discourses and moral reflections,—often leading us to call evil good and good evil; to put darkness for light and light for darkness. It is useful to analyze our affections, to describe their various states, and to show when they are animated by the breath of life, and when derived from our selfishness.

Hope produces a great part of the cheat and illusion of our present state, with many of its sorrows and all of its disappointments. It proceeds from a wrong source, when it is applied to an improper object, and when it anticipates an end without reference to the means of attaining it. All acknowledge that hope of evil proceeds from hatred: but it is not so well considered, that to hope for our neighbour's good when we do not endeavour to promote it, implies a criminal inactivity in our affections. We solace our minds with the conclusion, that we love even our enemies, because we can cheat ourselves so far, as to say that we wish them well. 'Be ye warmed and filled;'—'What doth it profit?'

There is another abuse of hope, which is still more dangerous. Knowing that eternal happiness is attainable only by virtue, we continually deceive ourselves with a pretended resolution to become better at some future period. This is a most alarming and melancholy state of mind. We know that we have evils, which contaminate all the exercises of our minds, and that they are totally incompatible with the character at which we aim, but we cannot resolve to put them away; and, to quiet our minds, we resort to the awful delusion of hoping for the end, without resolving on the means, by which only it can be attained. Whether this be real hope is an unnecessary question. It passes for it with us: and like an anchor to our evils, it sustains them even under the denunciations of the law, and the reproofs of our own consciences. With this they stand fast: and though we progress in knowledge, make much fine show of self-denial in other things, and acquire a name and character which will illuminate and cheer a wide sphere of life, still they may be nourishing a secret corruption, they may be acquiring an internal dominion: our righteousness in other things may be this same Lucifer arrayed in his garments of light;—and when the scene is closed, and we have done all, these evils may stand.

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Similar to this delusion is our confidence in the mercy of God, to pardon our sins without repentance. It is well for us to believe and constantly to remember, that no evils will be imputed to us, which we have put away. To suppose that the Divine justice is vindictive, is to estimate God by our knowledge of rulers and tyrants among men. Those evils which will cause our misery in the world to come, are those only, which we do not put away in the present world. Our state, either of happiness or misery, will be determined by what we are when we die, with no other reference to what we have been, than that our final character is the result of our past improvement or misimprovement of the blessings we have received. In the future life we shall not be punished *for* our wickedness but *by* it; in like manner as the happiness of heaven is not a reward *for* obedience, but *in* keeping the commandments there is great reward. Misery is not of arbitrary infliction, but arises naturally and necessarily from an evil state of mind. *It is* not the effect of evil that has been repented of, that *is removed*, but of existing evil; for the pangs of remorse cease, when no love of the evil remains. If we carry with us the love of an evil, the divine mercy can do nothing towards pardoning it; for to pardon a sin, is to remove the cause of it.

Hence the vanity and danger of hoping to attain happiness by the goodness or mercy of God. We should remember that the goodness of God is exercised in *leading us to repentance;* and this alone is the effect of it, on which we should rely.

The changes which the human mind undergoes from age to age, render a corresponding change necessary in the accommodation of truth to the mind. Hence the difference between the Old Testament and the New. The one directs us to act from obedience to truth; the other, from love to God and our neighbour in conformity with truth, or render its guidance. Great changes have also taken place since the Christian revelation. Both Testaments, however, when rightly understood, contain truth adapted to every state of mind. But the age has passed in many places, when men could be driven to heaven by denunciations. The mind ranges in freedom. It cannot now as formerly be restrained by fear of punishment, nor can it be made virtuous by rites and ceremonies and laws, of which the real meaning is unknown. What it is to believe, it must first understand; and what it is to do, it must first love.

This change has made it not only unnecessary, but absolutely injurious, to teach men to hope for an end, without disclosing to them all the means for attaining it. To encourage men to

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hope in the mercy of God to save their souls, only tends to cherish a delusion, which is likely to prove their ruin. It is better to treat them as rational beings—endowed with understanding and reflection,—as men, who are capable of knowing the whole process, by which salvation is to be attained. Tell them the whole truth: make their own exertions indispensable, by shewing them that the mercy of God is not, and cannot be exercised in pardoning sins, of which they do not repent, which they still love to retain, but only in leading them to repentance. If man's pride and contumacy prevent the word and providence of God from producing this effect, his salvation becomes impossible. 'Ephraim is joined unto idols;—let him alone.'

In making hope a motive for action we generally commit another error. We make no distinction between doing good from a love of goodness, and doing it from hope of reward in heaven. When we do good from hope of reward in heaven, it is obvious that we make it a religious motive; and although it is far from being the highest religious motive, it is the highest and purest exercise of hope. The error consists in regarding it as a religious motive of the first order. That it is not so, may be inferred from the fact, that it is in some degree selfish. When one acts with reference to a temporal reward, we esteem him selfish, and as possessing only worldly motives. The motive becomes religious by transferring the reward from the present to the eternal world; because we then connect with it an acknowledgment of a God, of revelation, of a future state of reward and punishment, and hence the distinction between virture and vice, and the connection of the one with happiness, and of the other with misery.

We infer that doing good from hope of reward in heaven, is not absolutely evil, because it does not imply hatred to our neighbour. He that acts from this motive, proposes his own happiness; but he designs to obtain it by conformity to the laws of God, and, hence, without impairing the good of his neighbour. Still his acts have no claim to disinterested benevolence, because the end for which they are done, is not goodness itself, but the reward of goodness.

This view may teach us something of the divine mercy in the government of men. When an error cannot be corrected, or an evil removed, without violating our freedom, the Lord in His merciful providence endeavours so to convert it, or change its direction, that it may secure to us some degree of good. From doing good through fear of punishment, such a change is effected, that we do good from hope of reward. This hope is at first gross and earthly, but by another change or con-

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version, its object is transferred from the present to a future world; and it is modified and regulated by a regard to the good of others, and by submission to the divine will. By these conversions or changes, the selfishness from which our hope proceeds, is made to possess a certain agreement with the end of the divine Providence; and the means for accomplishing its purposes are the same. If man permits himself to be still further improved, what had been done from hope of reward in heaven, is afterwards done from the love itself of doing good. Heaven is then established within the mind, and fruition takes the place of hope. Such are the devices, if we may so say, of the divine mercy for the salvation of man. 'He doth devise means that his banished be not expelled from him.' Even in the deep sleep of the soul, 'He openeth the ears of man and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man.'

But, although it is possible in many cases so to convert man's selfishness, that his mind may possess some sort of conformity to the word of God, still, to act from hope of reward in heaven, is, as we have already implied, very far from that state, to which we should attain in the present life.

To perform good actions because they are in themselves good, and that they may produce other good actions, seems the only measure of virtue, which deserves to be called truly human, for this alone is an image and likeness of God. He that acts from this motive, clearly perceives that the good which he does is not from his natural mind, in which self has the dominion, but from his spiritual, regenerate mind, in which the kingdom of the Lord is established. His good affections and deeds 'are born,' like the mind from which they proceed, 'not of blood, nor of the will of the flesh, nor of the will of man,—but of God.' Thus he perceives that the good which he does, is not from himself, but from God: and he loves it because it is from Him. Or, in other words, he regards the Lord as present with him and in him, by the good affections and truths which He communicates to his mind; and the good which is in his affections, and the truth which is in his thoughts, are consequently God, as manifested to him, dwelling in him, and operating by him. In loving the good which he does, he, therefore, loves it because it is of God, and because, in its internal character, it is God. But those who act from other motives, generally ascribe their goodness to themselves; and they love it for its reward.

The disciple and advocate of self-love will ask here, whether in the most advanced state of the regenerate life, to which we

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have alluded, man does not do good because it is pleasant to him, and hence from merely selfish motives. We reply, that it makes an essential difference, whether the pleasure accompanying a good act, arise from the essential character of the action, and its effect on others; or whether it arise from a consideration of its effect on ourselves, either present or future. But—what is more important to be considered, if the good of the action be ascribed entirely to the Lord instead of ourselves, its selfish character totally ceases. 'If ye keep my commandments ye shall abide in MY love, even as I have kept my Father's commandments, and abide in HIS love.' S. W.

OPINIONS OF FOREIGN JEWS.

[Extracted from the Journal of Mr. Fisk, Missionary to Palestine.]

THE most interesting part of my labours in Alexandria, has been among the Jews. I have become particularly acquainted with three. One of them is Dr. M. who was brother Parsons's physician. He is a native of Germany, but has been many years in this place. He is reputed skilful in his profession, is one of the Pasha's physicians, and is a man of extensive learning and very respectable talents. He has a library of about 2,000 volumes, among which are the Scriptures in different languages, and several valuable theological books. He shewed me the writings of Eusebius, and spoke of them as highly valuable. He has also the works of several of the Christian fathers.

He knew Mr. Burkhardt, and speaks well of him; though he speaks of no person in so high terms as of Mr. Wolf, the converted Jew from Poland, who is now gone to Judea to preach Jesus to his countrymen. Dr. M. had frequent religious discussions with him, and says he is very learned, very judicious, and exceedingly amiable.

We hoped to be able to enter into some interesting discussions with him, but did not intend to begin immediately. At almost his first visit, however, he told us that Mr. Wolf had spoken to him concerning us. We then entered into conversation concerning the Jews. He says there are about 400 in this place. Their language is Arabic; they read Hebrew, but understand very little of it; and are exceedingly ignorant, barbarous, and superstitious. I then said, 'They are still waiting for the Messiah.' He replied, 'Yes; but they care very little

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about the Messiah that has come, or any one that will come. They might easily be hired to consent, that there should never be a Messiah.' Speaking of the Talmud, which he studied a long time, while young, he said, 'It is a perfect *Babel*, a confusion of language, a confusion of logic, theology, and every thing else. In a whole volume, you will scarcely find twelve sentences worth reading.' I observed, 'No pretended Messiah has now appeared for a long time.' 'And I hope,' said he, 'none ever will appear. In Europe it would be impossible for one to succeed; he would soon be detected. In this country he would probably lose his head immediately. If any monarch should now undertake to assemble the Jews, they could not live together. The Jews of Germany, of England, of France, of Spain, and of Asia differ so much, that they would not tolerate each other. The way to make Jews Christians, is to give them the privileges of citizens, and let them intermarry with Christians. If Bonaparte had reigned 50 years, there would have been no Jews in France. All would have been blended with the other citizens.' For himself, he says frankly, that he does not believe in any revelation, though he thinks it would be very inconsistent with the goodness of God to punish any of his creatures for ever, and therefore believes that all will ultimately be happy. He says, a few, and only a few of the Jews know how to converse in the ancient Hebrew. There is more Rabbinical learning among the Jews of Poland, than any where else. The best mode of reading Hebrew, however, is that of the Italian and Spanish, in distinction from the German. He thinks the vowel points were invented after the Babylonish captivity, because the Jews had so far lost the knowledge of their language, that only a few learned scribes knew how to read it. One day I asked him, 'What is your opinion of the Messiah?' 'For myself,' said he, 'I do not think a Messiah ever did come, or ever will come; but I wish others to entertain their own opinions about it. My wife is strong in her belief of Judaism. Her idea is, that religion consists in keeping Saturday, and not eating pork. Among my domestics, I have one Greek, two Mussulmauns, and a female servant from the interior of Africa, who was never instructed, and has no idea of any religion whatever; and the young man in my shop is an atheist. In my opinion I differ from them all. Still we live in peace.' He says the Jews are very strict in their adherence to Scripture rules, in respect to meats, and drinks, and days, with many additions of the Talmud. It is literally true, that in order to kill a fowl according to law, one must be a learned man.

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He speaks of the Gospel as containing very sublime morality, and of Jesus Christ as holding a high rank, and possessing a most unexceptionable character, when viewed as a lawgiver, and the founder of a sect; and says the stories in the Talmud concerning him are ridiculous and absurd beyond all conception. He one day took up a Hebrew Testament, and turned to the sermon on the mount and said, 'This is excellent. This would be good to read to the people every day.'

I one day asked his opinion concerning the plural names of God in Hebrew. He says it is merely an idiom of the language. *Elohim* is used in reference to the character of God as *Judge;* and hence the same term is applied to human magistrates. *Jehovah* refers to God as the *object of adoration;* and hence the superstition of the Jews in respect to pronouncing that name, which leads them to substitute *Lord* instead of it. Several Jews, with whom I have conversed, have all given the same opinion on this point.

He gave me, one day, a most horrible picture of the state of morals in this country, particularly among the Turks and Mamelukes. The most unnatural crimes are committed without shame, and almost without any attempt at concealment.—Among the nominal Christians of this country, he says there is no morality; and assigns as the reason of this,—that morality is never found among slaves.

I lent him the Life of Frey, and the Memoirs of Martyn, which he read and returned. A few days since, I sent him an English Bible, and several tracts in different languages. The next time I met with him, he told me, that the title of one of the tracts interested him extremely. To use his own phrase, it pierced his skin. This was Leslie's short Method with the Deists, which I sent to him in French. He thinks, however, that the argument is applicable to other religions as well as the Christian, and therefore proves nothing. This was the last interview I have had with him. He has just sent me three letters of recommendation to Jews at Cairo.

Another Jew, with whom I have had frequent conversations, is an aged man, named Jacob. Though he is 62 years old, and, in consequence of an ophthalmia, has been eight years blind, he is still the head master in a Jewish school of 40 children. He thinks the whole number of Jews in this town, is 6 or 700. I one day went with him to visit the largest of the two synagogues which the Jews have in the city, and then to his school. His assistant was sitting on a sheep-skin, spread on the floor, with about 30 boys on the floor around him, with their Hebrew books.

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I once read to him the 2nd chapter of Genesis. When we came to the fourth verse, he asked, if I knew why the earth was mentioned before heaven *here*, and heaven before earth in the *first* verse. I confessed my ignorance. He very seriously assigned the reason. 'God is a lover of peace. If heaven had been always mentioned first, it might have claimed precedence, and a quarrel might have ensued between heaven and earth.' He says the Rabbins teach, that the Hebrew was the only language in the world, until the building of Babel. Then there were 70, of which the four principal were Hebrew, Chaldee, Greek and Latin.—He says the two parties in Canticles, are God and Israel.—'The Jews,' he says, 'believe that a Messiah is to come when God pleases; but no man can tell when. He is expected every moment. Though a mere man he will be a great prophet; yet, as a prophet, by no means superior to Moses.'—The Jews, he supposes, will return to Judea, their worship will be restored as in the time of David, all the world will embrace their religion, and the Messiah will be king over them all; or, if there are other kings, he will be *Emperor*, and all kings will be subject to him. When I urged, that the Messiah was to be the son of David, but that, now, the descendants of David are not known from other Jews, he admitted that even the distinction of tribes is lost, but said, 'the Messiah will be known by the miracles he will perform.'

He gave it as the opinion of the Jews, that there will be a general resurrection, and a future state of retribution;—all good men, whether Jews, Christians, Mussulmauns, or Pagans, will be happy, the wicked, of all nations, will wander in perplexity and pain, till they have expiated their crimes by their sufferings. I inquired if *all* are to be finally happy. To this question, put in many different forms, he uniformly answered, 'yes;' and then asked for my opinion on this point. I told him, 'the Gospel teaches that good men will be happy for ever, and wicked men for ever unhappy.' He then said, 'we believe too, that some who have committed great crimes, will never come to their rest, but be left for ever wandering in woe.'

In reading Hebrew, I pronounced the word *Jehovah*. He was evidently affected by it, at the moment, and afterwards assured me, that it made him tremble to hear that name. I inquired, why the Jews did not pronounce *that*, as well as the *other* names of God, but could get no intelligible answer, except that, when the temple was standing, no man was allowed to pronounce it but the high priest. He would sometimes listen to what I had to say respecting Christianity, but manifested no disposition to consider the subject, and seemed strongly attached to all his Jewish ideas.

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The third Jew to whom I referred, is Joseph, a young man, employed as a writer in the custom house, a native of Salonica, a place famous for the number of its Jewish inhabitants. He speaks and reads five or six different languages. When our boxes of books were opened for inspection at the custom house, his curiosity was excited by seeing some of the Hebrew books. He came, very soon, to our lodgings, to see them, and we gave him a Hebrew Testament. In one of his subsequent visits, he told me he had read as far as John, and found it very good. He told me since, that he has read the whole of it, though I perceive, by conversing with him, that he has read it in that hasty and unprofitable manner, which is so common in the east; for he can tell very little about what he has read. He gives it as his opinion, that there are not above 2 or 300 Jews in Alexandria.

We have often read the Scriptures together. After reading the account of Philip and the Eunuch, I inquired whether any such thing as baptism, is known among the Jews. He said that, in ancient times, when a stranger embraced the Jewish religion, he, and his wife and children, were all baptised. The ceremony was performed by sprinkling or pouring a cup of water on the head; and this was done seven times. *Now*, foreigners never embrace the Jewish religion; and if they should, he does not think they would be baptised. I do not yet know what other Jews would say on this subject. We read Psalm xvi, and I asked him what the Jews understand by *Sheol*, the word used, verse 10th, for *hell*. He says they believe that, in the place of future punishments, there are seven habitations. The first, and most tolerable, is Gehenna, the second Sheol, third Abadyon, &c.

One day I inquired, 'What do you Jews believe and expect, concerning the Messiah?' He replied, 'That he will come, though we know not when; some say after 200 years, and that he will be a great prophet, and a great king.' I then stated to him what we believe concerning Jesus, his divinity, his atonement, the apostasy and depravity of man, and the way of salvation; to all which he listened with attention, but made no reply. Another day, we read Isaiah liii, in Hebrew and Italian. I asked whose sufferings were there described. He said he did not know. I then explained it as referring to Christ, and told him, after enlarging considerably on the love of the Lord Jesus, that the Jews, according to their own belief, have no Saviour to bear their iniquity, and exhorted him to examine that chapter very carefully. He listened, but made me no answer. One day we read Genesis xlix, 10, and I inquired what

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the Jews supposed was meant by *Shiloh*. He replied, 'the Messiah.' 'Then,' said I, 'the Messiah must be already come, for your sceptre departed centuries ago. You have no king, no kingdom, no government.' 'You speak truly,' said he. 'The Rabbins, however, say there is a place, where the sceptre still remains in the hands of the Jews.'* 'But where is that place?' 'Who knows,' said he, 'but it may be, as some say, in America, beyond Mexico, where there is a river of stones, that run along, as water does, in other rivers, except on Saturday, when the river stands still.' I assured him that there is neither a river of stones, nor a kingdom of Jews, in America. He then said, 'Some say it is beyond Mecca.' 'But,' said I, 'travellers have been through all that country, and there is no such river, and no such people there.' 'The Rabbins say there is such a country,' said he, 'but who knows any thing about it?' 'It is easy to explain the matter,' said I, 'The Messiah came 1800 years ago, and your fathers rejected him, and you persist in their course of unbelief; for though the evidence from your own prophets is clear, and abundant, you refuse to believe.' He replied, 'That is true. I have been reading the Testament you gave me, with another Jew, and told him that the transactions which we there read, were a fulfilment of what Isaiah and the other prophets had predicted; whereas we had been waiting 1800 years for this fulfilment, and waiting in vain.' He said, 'I am *myself* willing to believe, but my relatives and friends are all Jews, and they will oppose me.' I then urged upon him the value of truth, in preference to every thing else, and the necessity of seeking for it diligently, and embracing it boldly, wherever found, and whatever might be the consequences.—We have read together the second chapter of Acts, several chapters in Hebrews, and some other parts of Scripture. In our last interview, he told me he was very sorry I was going away, and hoped I should return here again.

* I presume the confused idea which is here expressed, respecting a kingdom of Jews, is derived from the story which Basnage relates in his history of the Jews, B. 7, ch. 1. It seems that the Jews, in order to prove that the sceptre is not departed from Judah, invented, many centuries ago, many fabulous stories respecting a kingdom called Cozar, situated in Tartary, and inhabited by the descendants of Togarman, the grandson of Japheth. In this country, there were said to be many Jews, and that finally, the king, after trying all other religions, embraced Judaism, and his people followed his example. The difficulty however, is, that nobody has ever been able to find this kingdom, or ascertain where it *may* be found.

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ON REGENERATION.

FOR THE CHRISTIAN DISCIPLE.

WHAT is the meaning of the term *regeneration*, or the *new birth*, or *being born again*, as used by the writers of the New Testament? I offer for the consideration of the christian public the following definition, viz. *A change either from the Jewish religion, or the idolatrous religion of the Gentiles, to the open profession and sincere belief of the christian religion.* This was the coming from darkness into light; from the darkness of the Jewish or Gentile state to the light of christianity, as a child is brought from the darkness of the womb to the light of day. With the above definition in view, a very obvious and natural construction of the conversation of our Saviour with Nicodemus presents itself. Let the following circumstances be borne in mind.

1. That the phrase 'being born again' was applied by the Jews to a proselyte to their religion.

2. That Nicodemus believed, from the miracles of our Saviour, that he was a teacher from God.

3. That being a ruler among the Jews, he was, from worldly considerations, averse to making an open profession of the christian religion. He came secretly by night to our Saviour.

4. That our Saviour well knew the state of his mind, and the conflict that was going on within him.

Now ask in what was Nicodemus deficient? Most clearly, he was deficient in not making an open profession of christianity by the outward token of baptism, which is the being 'born of water.' He was wanting, also, in a conviction sufficiently firm, of the truth and importance of the christian religion, to induce him to make an open profession of it, and thus to subject himself to the loss of office, and to the scorn and persecution of his nation. He disliked also the purity and strictness of the christian morals, and was unwilling to abandon the evil habits, which Judaism at that period tolerated. With these considerations present to the mind, I shall not envy the taste of that man, who does not forcibly feel the delicacy, the beauty and the point of our Saviour's discourse, 'Verily, verily, I say unto *thee*, (Nicodemus,) unless a man be born again, he cannot see the kingdom of God!' Nicodemus, unwilling to understand, seeks further explanation. The Saviour proceeds, 'Verily, verily, I say unto *thee*, (Nicodemus,) unless a man be born of water and of the spirit, he cannot enter into the kingdom of God;' that is, unless you make an

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open profession of christianity by baptism, which is the *being born of water*, and do this with sincerity, under a firm conviction of the truth and importance of the religion, accompanied with a resolution to yield obedience to its precepts, which is the *being born of the spirit*, you cannot enter into the kingdom of God. Nicodemus had in his inquiries alluded to the natural birth, and asked how a man could be born in this way again. To which our Saviour, to justify the figurative language used by him, replies, 'That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I say unto thee, you must be born again. Art thou a master in Israel and knowest not these things.' How beautifully does the Saviour proceed in his comments. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the spirit.' That is, the influence of his miracles, and the preaching of the gospel upon the minds of men in their different conditions, in producing a conviction of the truth and importance of the new religion, was so various, that its operations could not be reduced to any exact rules of calculation. The effects were seen, but the causes of its influence on one more than another, were secret and undefinable, like the wind which we hear, but know not whence it comes, or whither it goes. With how much force does he there declare his authority, the mercy of God, and the condemnation of unbelief. Here he probably touches Nicodemus in the sorest point. 'And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil; for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.' We hear no more of Nicodemus. He retires in silence, and probably with a mind less at ease, than when he commenced his inquiries.

If I am correct in the meaning which I have given to regeneration, it will follow, that after conversion from the Jewish or Gentile state to christianity, we shall not observe that a new birth, or regeneration, is urged upon the converts. This is the fact. After this change, and it was a great one, we hear nothing more of regeneration in relation to the subjects of it. The topic then enforced is improvement, continual improvement in the christian course. A christian assembly may now be very much distressed by having urged upon them the necessity of a new birth, because they cannot understand what they must do; and in truth the call, as it relates to them, is without meaning. If instead of having regeneration, they should have improvement preached to them, they would understand it and feel the force of

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the sermon. They would know where to begin, and what to do. I will not deny, that if there be any among us who disbelieve the christian religion, their conviction of its truth may, by way of analogy to the use of language in the New Testament, be called a regeneration. But it should not be forgotten, that this is highly figurative language, and not strictly justified by the use of the same language in the days of our Saviour and the apostles.

The term conversion, the meaning of which is simply *a turning from*, is used not only to signify the same thing as regeneration, but also in a more limited sense, as in James v. 20, to convert a sinner from the error of his ways. LAYMAN.

SKETCHES OF THE LIFE AND CHARACTER OF FENELON.

[Translated from the French.]

IT must always be the glory and the pride of Perigord,* to have given birth to Fenelon, the Archbishop of Cambray.—He was the author of 55 different works, all of which, bearing marks of having flowed from a soul of elevated virtue, have immortalized his name. We see in them the indications of a mind thoroughly imbued with ancient and modern literature, and animated with a lively, gentle, and sportive imagination. His style is flowing, graceful, and harmonious. Men of great refinement of taste might wish, that his style were more rapid, more concise, more vigorous; that it were more elaborate, more refined, and more full of thought. But it is not given to man to be perfect. No work is better suited than his Telemachus to inspire us with the love of virtue. In reading it, we learn to cling to his hero alike in his good, and in his bad fortune, to sympathize with him in the love of his father, and of his country, to follow with him the changes of fortune, and to be king, citizen, friend, and even a slave, as chance requires. Happy the nation, for which this work could once be the means of forming a Telemachus and a Mentor! Louis XIV. unjustly prejudiced against the author, and thinking that he perceived a satire of his own government running through this book, caused the printing of this masterpiece to be suppressed; nor was the author permitted to go on with the work in France during the life

* [Perigord is a province of France, in which was situated the Barony of Salignac, and the castle of Fenelon, which was the birth place of this distinguished man, and the residence of his family and his ancestors.]

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of this prince. So far indeed was this prejudice carried, that after the death of the duke of Burgundy,* the monarch caused all the manuscripts of his preceptor, which his grandson had preserved, to be destroyed.

One day that Louis XIV. was conversing with Fenelon upon political affairs, the prelate discovered to the king a part of those principles, which he has so well developed in his Telemachus. The prince, who had no very favourable opinion of all those maxims, could not avoid saying to his courtiers, after parting with Fenelon, I have just been conversing with the finest genius, at the same time the most chimerical, in my kingdom.

Fenelon did not complete his Telemachus till after his banishment to his archbishopric of Cambray. In this poem, as it ought undoubtedly to be called, he has substituted a harmonious prose for the numbers and cadence of verse, and from his ingenious fiction has drawn the most useful moral lessons. With a mind, enriched with all the stores of ancient literature, and with an imagination at once lively and tender, he had a style

*[The duke of Burgundy was grandson to Louis XIV. Fenelon was appointed his preceptor in 1689. This prince is represented as manifesting, in his early years, and before Fenelon had the superintendence of his education, a disposition extremely untractable and unpropitious. 'Invincible obstinacy, a revolting pride, irascible propensities, and the most violent passions, are described as its odious features; but they were joined with a great capacity for acquiring all kinds of knowledge.' The success of Fenelon in his education was complete: and it serves to show how much may be accomplished by well directed measures, faithfully applied, with firmness, constancy, kindness and patience, in subduing the most refractory tempers, and forming the most unpromising minds to wisdom, piety, and virtue. The faithful preceptor had the satisfaction of witnessing in the elevated character of his pupil the influence of the lessons he had received, and the discipline to which he had been subjected.

But he owed also to this success, in part at least, the unrelenting persecutions, which followed him, through the rest of his life. The reputation of Fenelon excited the jealousy of Bossuet, the celebrated bishop of Meaux. 'The unsuccessful preceptor of the father could not hear with indifference the applause, which all France bestowed on the preceptor of the son; nor listen without envy to the accents of gratitude, which echoed from every corner of the realm, to the man, to whom the people owed the prospect of a wise and beneficent reign.' Bossuet became his implacable foe, resolved on his ruin, and seems to have shrunk from no means, by which he might accomplish it.

The sanguine hopes of the nation were extinguished by the early death of the duke of Burgundy in 1711. When Fenelon heard the afflicting intelligence: 'all my ties,' said he, 'are broken. Nothing now remains to bind me to the earth.']

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peculiar to himself, and which flowed from a copious and abundant source.

I have seen, says Voltaire, his original manuscript of the work, in the whole of which there were not ten erasures. It is said, that a copy of it was stolen from him by a servant, who got it printed. If this was the fact, the Archbishop of Cambray was indebted to this act of treachery for all the celebrity he had in Europe; but he owed to it also his perpetual banishment from the Court. It was believed, I have already said, that in Telemachus was seen an indirect critique of the government of Louis XIV. Sesostris, whose triumph was conducted with so much pride and pageantry, and Idomeneus, who introduced luxury into Salentum, while he neglected wholly to provide the common necessaries of life for the inhabitants, appeared to have been designed as portraits of the king. The marquis of Louvois, in the eyes of the malcontents, seemed to be represented under the name of Protesilaus, vain glorious, cruel, haughty, an enemy of the great commanders who chose to serve the state, rather than to gain the favour of the minister. The allies, who were united against Louis XIV. in the war of 1688, and who afterward in the war of 1701, shook his very throne, took pleasure in recognizing him in this same Idomeneus, whose pride provoked all his neighbours to rebel against him. In fine, malicious persons sought allusions in this book, and made applications, of which perhaps Fenelon had never thought. Persons of taste on the other hand, could see and admire in this moral romance, all the loftiness of Homer united with all the elegance of Virgil, and the charms of fable joined with the energy of truth. They thought that princes, who should meditate on its lessons of wisdom and virtue, would learn to be men, to seek the happiness of their people, and to be happy themselves.

It has been supposed that the adventures of Telemachus were first composed as exercises for the Duke of Burgundy; in the same manner as Bossuet composed his universal history for the education of Monsieur the father of the Duke. But his nephew, the Marquis of Fenelon, who inherited the virtues of this celebrated man, assured Voltaire of the contrary. Indeed, adds the author of the age of Louis XIV. it would have ill become a priest to give the amours of Calypso and of Eucharis, among the first lessons to the princes of France. But Fenelon might with perfect propriety have given the principal reflections of Telemachus as exercises to the duke of Burgundy.

Some men of letters, shutting their eyes against the beauties

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which this work presents, and giving their attention only to little blemishes and defects, charged the author with anachronisms, with carelessness in his language, with frequent repetitions, with drawing out his narrative to a tedious length, with minute and uninteresting details, with unconnected adventures, with descriptions of rural life too much alike; but their censures were soon forgotten, and took nothing from the merit of the work, which they criticised. They did not prevent its passing through a great number of editions. There were above thirty in English, and more than ten in Dutch. It is unquestionably one of the finest monuments of a flourishing age. It procured for its author the veneration of all Europe, and will not fail to procure for him that of all future ages. The English especially, who carried on the war in his disocese, were eager to testify their respect for him. The duke of Marlborough took as much care to save his grounds from depredation, as he would have done for those of his own castle of Blenheim. *In fine,* Fenelon was always dear to the duke of Burgundy, *of whose* education he had had the superintendence; and when that prince took leave of him to go to Flanders in the course of the war, he said to him, *I know what I owe to you, and you know what I am to you.*

The duke of Orleans, who was afterwards regent of the kingdom, says the author of the age of Louis XIV., consulted the archbishop of Cambray upon those difficult points, which are interesting to all, but which so many are apt to think but little about. He asked, whether the being of God could be demonstrated: and whether it was his will, that men should worship him. Many questions of this kind he proposed, as a philosopher, who was desirous of receiving instruction, of having his doubts resolved, and his mind enlightened. And in all cases the archbishop answered him as a philosopher and a theologian. The necessity of rendering public religious services to the Deity, following naturally from the idea of his being the Sovereign of the Universe, Fenelon established the true characters of that worship. He made the internal worship to consist in supreme love to a being infinitely lovely, and the external, in sensible signs of that love. It is not sufficient to cherish the love of God in the heart. It is necessary to give thanks to the common parent of all publicly, to celebrate his mercy, to make him known to the ignorant, and to reclaim those, who have forgotten him. The learned prelate pursues the inquiry in order to ascertain where the only true worship of God is to be found. Not in paganism, which directed its worship only to lifeless images, and commanded prayer to be made to them, only for tem-

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poral prosperity. The true worship of God is discovered among the Jews, who know God as a spirit, and are taught to love him. But with them it is yet neither general, nor perfect. It is only with christians that it has its entire influence over the conduct of life. Christianity then is the only true religion; and nothing is more just, or better supported by sound reflection, than what Fenelon has established, in opposition to those who would maintain, that the worship rendered by a being of limited faculties, that is, by a finite being, is unworthy of a being of infinite perfection. His refutation of the doctrine of Spinoza is also luminous and satisfactory; and in these different writings he appears, not as a master, who speaks with authority; but as a brother, as a friend, who is indulgent to our weakness, and doubts with us, that he may have it in his power to remove our doubts.

It is said, that in his sermons, written for the most part while he was young, there is nothing of eloquence, except so far as the heart is engaged, and the heart of Fenelon was always engaged. But if there is much of feeling, there is but little of reasoning. One would say that his discourses were made without much preparation. There are passages in them highly pathetic; but there are others which bear the marks of great negligence, and are very feeble. It is this mixture of beauties and defects, of force and weakness of style, which has placed his sermons in the second rank. Fenelon had the talent of preaching without premeditation, but the facility of doing it, though it had its advantages, was an injury to his composition. He wrote as he spoke, he must accordingly write rather negligently.

Ramsay, a disciple of the archbishop of Cambray, has published a life of his illustrious master. Those, who shall have the curiosity to consult it, will find it impossible to withhold from him their love and their tears. No one ever loved his country more sincerely than Fenelon; but he would permit no one to seek her interests by violating the rights of humanity, or to exalt her by detracting from the merit of any other people. I love, said he, my own family better than myself, I love my country better than my family, but I love the human race still better than my country. A sentiment that well deserves to be the motto of every true philospher!

Fenelon's manner of living in his diocese was worthy of his station, as an archbishop, and of his character as a man of letters and a christian philosopher. He was the father of his people and an example to his clergy. The sweetness of his manners, spread over his conversation, as over his writings, caused him

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to be loved and respected even by the enemies of France. He was removed from the church, from letters, and from his country, on the 7th of January, 1715, at 63 years of age. On his tomb we read a latin epitaph, which M. d'Alembert thought too long and too frigid, and for which he wished to substitute the following:

'Under this stone rests Fenelon! *Passenger, blot not out this epitaph with thy tears, that others may read it, and weep as thou dost.*'

When he was nominated to the archbishopric of Cambray, he gave up his abbey of St. Valery, and his little priory, for he thought himself not at liberty to hold any other benefice together with his archbishopric.

Fenelon has himself characterized in few words, that simplicity of character which so endeared him to all who approached him. 'Simplicity,' said he, in one of his works, 'is that rectitude of a soul, which forbids its having any reference to itself or to its own actions. This virtue is different from sincerity, and surpasses it. We see many people, who are sincere without being simple. They have no wish to pass but for what they are, yet are always in fear of passing for what they are not. The man of simplicity is never occupied about himself. He seems even to have lost this *self* about which we are so jealous.' In this picture, Fenelon, without designing it, has given a portrait of himself. He was much better than modest, for he never thought of being so. It sufficed to make him beloved, to show himself just what he was; and one might say to him, *Art is not made for thee, thou hast no need of it.*

The following are some of the instances of that humanity, which constituted the great peculiarity of his character.

What was said by a literary man on the occasion of his library being destroyed by an incendiary, has been deservedly admired. 'I should have profited little by my books, if they had not taught me how to bear the loss of them.' That of Fenelon, who lost his also by a similar accident, is still more simple and more touching. 'I had much rather they were burnt, said he, than the cottage of a poor family.'

He often took a walk alone in the environs of Cambray; and in his pastoral visits, was accustomed to enter the cottages of the peasants, and to administer relief and consolation, as there was occasion. Old people who had the happiness of seeing him on these occasions, still speak of him with most tender respect. 'There, say they, is the wooden stool, on which our good archbishop used to sit in the midst of us. We shall see him no more!' And the tears flow.

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He brought together into his palace the wretched inhabitants of the country, whom the war had driven from their habitations, and took care of them and fed them himself at his own table. Seeing one day that one of these peasants ate nothing, and asking the reason of his abstinence; 'Alas, my Lord,' said the peasant, 'in making my escape from my cottage, I had not time to bring off my cow, which was the support of my family. The enemy will drive her away with them, and I shall never find another so good.' Fenelon, availing himself of his safe conduct, immediately set out, accompanied by a single servant, found the cow, and drove it back himself to the peasant. I pity the man who thinks this affecting anecdote not sufficiently dignified to deserve a place in these memoirs. He is certainly not worthy to hear it.

One of the curates of his diocese complained to him, that he was unable to put a stop to dances on the feast days. 'Mr. Curate,' said Fenelon to him, 'let *us* abstain from amusement ourselves, but let us permit these poor people to dance. Why prevent them from forgetting for a moment their poverty and their wretchedness?' The simplicity of Fenelon's character obtained for him a triumph, on one occasion, which must have been most flattering to his feelings and pleasant to his recollection. His enemies (for to the reproach of human nature, *Fenelon* had his enemies) were mean enough to practice the abominable cunning of placing about him an ecclesiastic of high birth, whom he considered only as his grand vicar, but who was to act as a spy upon him. This man, who had consented to undertake so base an office, had however the magnanimity to punish himself for it. After having long witnessed the purity and gentleness of spirit, which he had taken upon him to blacken, he threw himself at the feet of Fenelon, and with tears, confessed the unworthy part he had been led to act, and withdrew from the world to conceal in retirement his grief and his shame.

This excellent prelate, so indulgent to others, required no indulgence to be exercised to himself. Not only was he willing to be treated with severity; he was even grateful for it. Father Seraphin, a capuchin missionary, of more zeal than eloquence, preached at Versailles before Louis XIV. The abbe Fenelon, at that time the king's chaplain, being present at the sermon, fell asleep. Father Seraphin perceived it, and suddenly stopping in the midst of his discourse, 'wake that Abbe, said he, who is asleep, and who seems to be present here only to pay his court to the king.' Fenelon was fond of relating this anecdote. With the truest satisfaction, he praised the preacher,

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who was not deterred from exercising such apostolical liberty, and the king, who approved it by his silence. Upon the same occasion he related also, that Louis XIV. was astonished one day to see no one present at the sermon, where he had always found a great concourse of courtiers, and where Fenelon found himself at this time almost alone with the king. His majesty asked the marshal of Luxemburg, his captain of the guard, the reason of it. 'Sire,' replied the marshal, 'I had given out word, that your majesty would not be at the sermon today. I wished you to know for yourself, who came there on God's account, and who only on yours.'

So tender, and so delicate, if I may be allowed the expression, was Fenelon's love of virtue, that he considered nothing as innocent, which could wound it in its slightest touches. He censured Moliere for having represented it in *The Misanthrope*, with an austerity that exposed it to odium and ridicule. The criticism might not be just, but the motive which dictated it, was honourable to his candour. It is indeed the more praiseworthy, that it cannot be liable to the suspicion of interestedness; for the gentle and indulgent virtue of Fenelon was far from bearing any resemblance to the savage and inflexible virtue of The Misanthrope. On the contrary, Fenelon relished highly *The Hypocrite;* for the more he loved sincere and genuine virtue, the more he detested the mask of it, which he complained of meeting with so often at Versailles; and the more he commended those, who endeavoured to tear it off. He did not, like Baillet, make it a crime in Moliere, to have 'usurped the right of the ministers of the Lord, to reprove hypocrites.' Fenelon was persuaded, that those, who complained of his encroaching upon their right, which after all, is only the right of every good man, are commonly but little in haste to make use of it themselves, and are even afraid to have others exercise it for them. He dared to blame Bourdeloue, whose talents and virtues he otherwise respected, for having attacked, with insipid declamation, in one of his sermons, that excellent comedy, where the contrast between true and false piety is painted in colours, so well calculated to make us respect the one and detest the other. 'Bourdeloue,' said he, with his usual candour, 'is not a hypocrite, but his enemies will say, that he is a jesuit.'

During the war of 1701, a young prince of the allied army passed some time at Cambray. Fenelon gave him instructions, which he listened to with great veneration and sensibility. Above all things he recommended to him never to oblige his subjects to change their religion. 'No human power, said he, has any right over the liberty of the heart. Violence persuades

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none; it makes only hypocrites. To give such proselytes to religion, is not to patronize but to enslave it. Encourage, added he, in your states, the progress of light. The more a nation is enlightened, the more it perceives its true interest to consist in yielding obedience to just and wise laws; and every prince, who is worthy of the name, ought to wish himself to reign only by such laws. His happiness, his glory, his power, are inseparably connected with it.'

During the same war of 1701, Fenelon, having fallen into disgrace with the king, and being in exile in his diocese, met with far better reception from the generals of the enemy, than from ours. Abandoned and cast off, as one may say, in his own country, he was obliged to regard it, in some sort, as a foreign land. When France, torn in pieces by an eight years' miserable war, was completely ruined by the fatal winter of 1709, Fenelon had grain in his magazines, to the value of a hundred thousand francs. He distributed it to the soldiers, who were often without bread, and refused to receive any pay for it. 'The king, said he, owes me nothing; and in times of calamity, which press heavily upon the people, it is my duty, as a citizen, and as a bishop, to give back to the state, what I have received from it.' It was thus that he avenged himself of his disgrace.

The different writings in philosophy, theology, and belles lettres, which came from the pen of Fenelon, have made his name immortal. The most powerful charm of his writings is that feeling of quiet and tranquillity, with which they delight the reader. It is a friend, who approaches you, and pours his soul into yours. He moderates and suspends, at least for a while, your sorrows and your sufferings. We are ready to forgive human nature so many men, who make us hate it, on account of Fenelon, who makes us love it.

His dialogues upon eloquence, and his letter to the French academy on the same subject, are those of an orator, and a philosopher. Rhetoricians who were neither the one nor the other, attacked, but did not refute him. They had only studied Aristotle, whom they understood but very little, and he had studied nature, which never misleads. In the authors whom he cites as models, those touches which go to the soul, are those upon which he chooses to rest. He then seems, if I may so say, to breathe sweetly his native air, and to find himself in the midst of what is most dear to him.

The best written of his works, if they are not those in which the best reasoning is displayed, are perhaps those upon Quietism, or that disinterested love, which he requires toward the Supreme Being. 'I know not, said a celebrated writer, wheth-

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er Fenelon was a heretic in asserting that God deserved to be loved for himself; but I know that Fenelon deserved to be so loved.' He defended his cause in so interesting and engaging a manner, that the intrepid Bossuet, his antagonist, who had been engaged in controversy with the most formidable protestant ministers, confessed that Fenelon had given him more trouble than the Claudes and Basnages. He accordingly said of the archbishop of Cambray, what Philip IV. king of Spain, said of M. de Turenne: 'That man has made me pass many uncomfortable nights.' There were the evidences of it sometimes in the harsh and violent manner in which Bossuet attacked his mild adversary. 'My Lord,' replied the archbishop of Cambray to him, 'why do you offer me abuse for argument? should you have taken my arguments for abuse?'

Although the lovely sensibility of Fenelon is stamped upon all his writings, it is most deeply impressed on all those, which were composed for his pupil. He seems in writing *them not* to have ceased repeating to himself: 'What I *am going* to say to this child, will be the occasion of happiness or misery to twenty millions of people.'

He said, that not having been able to procure for the duke of Burgundy the privilege of actually travelling himself, he had made him travel over the world with Mentor and Telemachus. 'If he ever travel, added he, I should wish that it might be without equipage. The less retinue he should have, the more would truth be able to approach him. He would be able to see good and evil, so as to adopt the one and avoid the other, much better abroad than at home: and delivered for a while from the cares and anxieties of being a prince, he would taste the pleasure of being a man.'

Let us not forget a very interesting circumstance, perhaps the most so that occurred in the education of this prince, and which bound him by the strongest tie of affection to his instructer. When Fenelon had committed any fault, even the slightest in the execution of this trust (and other than slight ones he was not liable to commit) he never failed to accuse himself of it to his pupil. What an authority, founded in affection and confidence, must he have acquired over him by this ingenuous frankness! What lessons of virtue, at the same time, did it teach him—the habit of being open and ingenuous, even at the expense of his self-love, indulgence toward the faults of another, readiness to confess his own, the courage even to accuse himself of them, the noble ambition of knowing himself, and the still more noble ambition of self-government! 'If you wish, said a philosopher, to have your son listen to stern un-

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bending truth, and to love it, begin by speaking it to him, when it is attended with inconvenience to yourself.'

We are told, which is very consistent with the noble and generous spirit of Louis XIV. that that prince, toward the close of his life, did justice to Fenelon: that he even kept up a correspondence with him by letters, and that he expressed his grief, when he heard of his death. Doubtless the misfortunes which he experienced in the last years of his life, had served to moderate his ideas of glory and conquest, and had rendered him more disposed to listen to the truth. Fenelon had foreseen those misfortunes. There is yet in being an original letter of his in manuscript addressed to Louis XIV. or intended for him, in which he forewarned him of the dreadful reverses, which soon bumbled and desolated his old age. This letter is written with the eloquence and boldness of a minister of God, who pleads before his king the cause of the people. The gentle spirit of Fenelon seems there to have assumed all the vigour of Bossuet, to speak to his sovereign the boldest truths. It is not known whether this letter was ever read by the monarch. But how well did it deserve to be read by him! to be read and meditated upon by every king! It was a short time after writing this letter, that Fenelon was raised to the archbishopric of Cambray. If Louis XIV. had seen the letter, and thus rewarded its author, it was perhaps the moment of his life in which of all others he was the greatest. But we are sorry to be obliged to confess, that his dissatisfaction with Telemachus leads us to doubt of this instance of magnanimity, which it would have been so gratifying to celebrate.

The enemies of the archbishop have insinuated most falsely, that he took side in the controversy against Jansenism only because the cardinal de Noailles had declared himself against Quietism.

The Jansenists added, that he wished to make his court to father Le Tellier, their enemy. But his noble and ingenuous soul was incapable of such a motive. The sweetness of his character alone, and the idea which he had formed to himself of the goodness of God, made him very little disposed to favour the doctrine of Quinel which he called *merciless*, and considered as *leading to despair*. In order to combat it, he held consultation with his heart. 'God, said he, is *to them* only a *terrible being; to me* he is a *being good and just*. I cannot resolve to make a tyrant of him, who having bound us in fetters, commands us to walk, and punishes us if we do not.' But in proscribing principles, which seemed to him too harsh, and the consequences of which were disavowed by those, who were

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accused of maintaining them, he could not permit them to be persecuted. 'Let us be to them,' said he, 'what they are not willing that God should be to mankind, full of compassion and indulgence.' He was told, that the Jansenists were his declared enemies, and that they left nothing undone to bring his doctrine and his person into discredit. 'That is one farther reason,' said he, 'for me to suffer and to forgive them.'

A brief of the pope having been issued March 13, 1699, by which the book of *Maxims of the Saints* was condemned, Fenelon submitted to the censure without restriction and without reserve. He published the mandate against his own work, and announced himself from the pulpit his own condemnation. In order to give to his diocese a monument of his repentance, he caused for the exposition of the consecrated host, a sun to be represented as borne by two angels, treading under their feet several heretical books, upon one of which was the title of his own.

Pope Innocent XII. who held Fenelon in the highest estimation, was less offended with the book of *Maxims of the Saints*, than with the violence of some of the prelates who condemned it. He wrote to them, 'Fenelon's crime is excess of the *love* of God; yours, on the other hand, is the want of the love of mankind.'

A poet, in order to show how dangerous these disputes are to religion, composed the following verses.

> In those famous disputes, where two prelates of France
> In search of the truth to the combat advance,
> Hope seems by the one to be quite unregarded,
> Fair Charity seems by the other discarded.
> While without thought of either, Faith falls by each lance.

During the controversy between Fenelon and Bossuet respecting the book of *Explanation of the Maxims of the Saints*, Madame de Grignon, daughter of Madame de Sévigné, said one day to Bossuet, 'Is it true then, that the archbishop of Cambray is a man of so great genius?' 'Ah Madam, said Bossuet, he has enough to make one tremble.'

The question was discussed before the queen of Poland, wife of Stanislaus, which of the two champions, Bossuet or Fenelon, had rendered the greatest services to religion. 'The one,' said that princess, 'has proved its truth, the other has made it to be loved.'

The wishes of Fenelon, like his writings, were moderate, and toward the close of his life, he composed to an air of Lulli those verses, which M. de Voltaire affirms were in possession of

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the marquis of Fenelon, his nephew, afterwards ambassador at the Hague.

Jeune, J'étois trop sage,
Et voulois trop savoir:
Je ne veux en partage
Que badinage,
Je touche au dernier age
Sans rien prévoir.

This anecdote would be of little importance, but for the proof it furnishes to what degree we see in a different light, in the calmness of age, what seemed to us so great and so interesting at that period of life, when the mind is the sport of its desires and its illusions.

The death of Fenelon was deeply lamented by all the inhabitants of the low countries. So well had he balanced his worldly affairs, that he died without money, and without a debt. The following portrait of this celebrated prelate is given by the duke of de St. Simon in his memoirs. 'He was a tall, lean well made man, with a large nose, eyes whence fire and sense flowed in a torrent, a physiognomy resembling none, which I have elsewhere seen, and which could not be forgotten after it had been once beheld. It required an effort to cease to look at him. His manners corresponded to his countenance and person. They were marked with that ease, which makes others easy, and with that taste and air of good company, which is only acquired by frequenting the great world. He possessed a natural eloquence, a ready, clear and agreeable elocution, and a power of making himself understood upon the most perplexed and abstract subjects. With all this, he never chose to appear wiser or wittier than those with whom he conversed, but descended to every one's level with a manner so free and enchanting, that it was scarcely possible to quit him. It was this rare talent which kept his friends so closely attached to him, notwithstanding his fall; and which, during their dispersion, assembled them to talk of him, to regret him, to long for his return, and to unite themselves to him more closely and more firmly.'

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MISCELLANEOUS COLLECTIONS.

THE PLACE OF PIETY AMONGST THE VIRTUES.

How extremely defective are the characters of those persons who, whatever they may be in other respects, live in the neglect of God. Nothing indeed can be more melancholy, than to see so many of mankind capable of maintaining a good opinion of themselves, though they know themselves habitually regardless of devotion and piety, inattentive to the Author of all good, and little under the power of his fear or love. Can any one seriously think, that a misbehaviour of this kind is not as *truly* inconsistent with goodness of temper and sound virtue, and *in the* same manner destructive of the foundations of hope and bliss as any other misbehaviour? Do neglect and ingratitude, when men are the objects of them, argue *great* evil of temper, but *none*, when the Governor of the world is their object? Why should *impiety* be less criminal than dishonesty? The former of these, it is true, is not generally looked upon with the same aversion and disgust as the latter, nor does it cause an equal forfeiture of credit and reputation in the world. This may be owing partly to the more immediate and pernicious influence of the latter on our own interest, and on that of others; but it is perhaps chiefly to be accounted for from a more strong instinctive aversion, wrought into our frame against the latter. 'Tis obvious, this was necessary to preserve the peace and happiness of society. But when we consider these vices in themselves, and as they appear to the eye of cool and unbiassed reason, we cannot think that there is less absolute evil in irreligion than in injustice.

Every man, as far as he discharges private and social duties, is to be loved and valued, nor can any thing be said that ought in reason to discourage him. Whatever good any person does, or whatever degree of real virtue he possesses, he is sure in some way or other to be better for; though it should not be such as to avail to his happiness at last, or save him from just condemnation, yet it will at least render him so much the less guilty and unhappy. But in truth, as long as men continue void of religion and piety, there is great reason to apprehend they are destitute of the genuine principle of virtue, and possess but little true worth and goodness. Their good behaviour in other instances may probably flow more from the influence of instinct and natu-

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ral temper, or from the love of distinction, than from a sincere regard to what is reasonable and fit *as such*. Were this the principle, that chiefly influenced them, they would have an equal regard to *all* duty; they could not be easy in the omission of any thing, they know to be right, and especially in the habitual neglect of Him, with whom they have infinitely more to do, than with all the world. He, that forgets God and his government, presence and laws, wants the main support, and the living root of inward genuine virtue, as well as the most fruitful source of tranquillity and joy: nor can he with due exactness, care, and faithfulness be supposed capable of performing his duties to himself or others. He that is without the proper affections to the author of his being, or who does not study to cultivate them by those acts and exercises, which are the natural and necessary expressions of them, should indeed be ashamed to make any pretensions to integrity and goodness of character. 'The knowlege and love of Deity,' says Dr. Hutchinson, 'the universal mind, is as natural a perfection to such a being as man, as any accomplishment to which we arrive by cultivating our natural dispositions; nor is that mind come to the proper state and vigour of its kind, where religion is not the main exercise and delight.'—*Price on Morals.*

[The following hymns were communicated by the author of the *Hymn for a Birthday* in our last number, and are formed upon the principles recommended in the Christian Disciple for July and August, of this year.]

A HYMN FOR THE TUNE *CHINA*.

A PARAPHRASE OF ROM. XIII. 12.

1. Ye that indulge in slumber still,
Rouse and exert each dormant power;
Hear and obey his sovereign will,
Who is your life from hour to hour.

2. Lo! the deep shades of night dissolve;
High in the east the morning beams;
He, at whose word the heavens revolve,
Bids you awake from idle dreams.

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3. Turn to the light a grateful eye,
Open to ev'ry kindling ray;
O, may the truth illume your sky,
Till the last shade have past away.

4. Children of God, and heirs of light,
Born for a high, a glorious end,
Hate and avoid the deeds of night,
Nor for the world your God offend.

5. Chaste and devout be every thought,
Kind and sincere your every word;
O be your lives without a blot,
Sacred to Christ, your heavenly Lord.

6. Thus, when the sun shall fade away,
And the fair heavens shall cease to be,
You shall enjoy a brighter day,
Glowing to all eternity. W.

A HYMN FOR THE NEW YEAR.

FUNERAL THOUGHT, OR ROCHESTER.

1. Swift, as the visions of the night,
Fly at the rising day,
Time, ever hastening in his course,
Silently steals away.

2. Seasons, like moments, disappear,
Year after year is fled;
All things in nature by their doom,
Hasten to join the dead.

3. Where are my profits for the year,
Lately to mortals given?
Much have I laboured for the earth,
Little, alas! for heaven.

4. Great are the errors we indulge,
While we approach our end;
Often repenting of the past,
Seldom our lives we mend.

5. Pardon our follies and our sins,
Thou, whom all serve above;

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Make us to labour in thy work,
Prompted by heavenly love.

6. Though we are cumberers of thy ground,
Spare us another year;
Grant us the blessings we may need;
Save us from every fear.

7. Thus may we render thee the praise,
Due for thy favours past;
Thus may the sentence of thy bar
Crown us with joy at last. W.

REVIEW.

ARTICLE XIX.

Charles Ashton; the Boy that would be a Soldier. Boston: N. S. and J. Simpkins. 1823.

This little book completely answers its purpose. The object of the author is to contribute something towards the dissemination of true and Christian views on the subject of *War*. To do this, he employs the most effectual means, and employs them well. A single plain, natural, unvarnished story, like those in this book, placing in a true light the character of the persons that make up armies, and describing faithfully their vicious and miserable mode of life, will evidently do more towards producing in the minds of children a correct idea of the profession of a soldier and the nature of war, than the most eloquent and logical essay that could be written. In addressing children and common men on a subject like this, the appeal must be made to the imagination. Misery on a great scale affects only a philosopher. The sufferings of an individual interest us, even though he be a stranger. Troy falls, and is numbered with the hundred cities that have fallen before: while the death of Priam, the weak and injured old man, the helpless avenger of his murdered son, the unprotected survivor of his children—of Priam struck down at the altar—excites our indignation and abhorrence. Cæsar

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modestly relates the story of his wars, and we exult in his bravery and victories, and the glory of his native city, though that glory is purchased by the death of four hundred thousand wretched barbarians, and the captivity and servitude of myriads more. But the figure, though in marble, of a dying gladiator, his thoughts on his 'hut by the Danube,' his 'young barbarians at play,' 'their Dacian mother' left desolate, awaken sympathy in the most unfeeling heart.

It is individual pictures like these, that the writer of this book holds up to us. They are prominent and often horrible, but not unnatural nor overcoloured. The effect produced is single and very powerful. There is no idle declamation, nor tedious reasoning, nothing to shock the feelings of a boy strongly prepossessed in favour of a soldier's life, nothing indeed which such a boy would not willingly read.

The love of military glory, of danger and war—is the legitimate growth of the fearless enthusiasm which is natural to high minded children and men. It is foolish to ridicule it, and worse than foolish, for it is the germ of whatever is greatest and noblest in the best character. It is idle to endeavour to intimidate it by tales of pain and difficulties and death. These but add to its strength, they are what it lives upon. To depise pain and difficulty and death *is* glorious, and that is a bad education which does not strengthen the feeling. We have need enough of it in the formation of the Christian character, to induce us to cherish it in all its strength. But the lesson to be taught is, that the pure glory which the young aspirant sighs for, is not to be found in camps—that it is there debased by meanness and brutality, heartless cruelty and real cowardice—that the high spirit of patriotism dwells not with such companions; that Tell and Washington were not bred in the tented field, and are only found there, when they have left the fireside of domestic affections and unobtrusive virtue to deliver their countrymen from oppression.

Such is the lesson which the author endeavors, and that very successfully, to convey.

We shall give a few extracts, with only enough of the story, to render them intelligible. They will show that the book not only impresses an excellent lesson, but is uncommonly well written.

Charles Ashton, the son of a worthy clergyman in England, is a bright, forward boy, full of courage and ardour, who knew he should be allowed to choose his own profession, and had set his heart upon being a general, from having his imagination dazzled with the danger, magnificence, and glory of war.

'But youth and inexperience prevented him from being aware

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that there was yet another side to this gorgeous picture. He did not know that the noble qualities of his heroes, even the most faultless, were often stained by cruelty, oppression and tyranny. That they were, like other men, capable of the mean passions of avarice, envy, and revenge. He did not know that the glittering ranks of war were formed of a mass of hirelings, whom servitude and the severities of discipline had degraded to the rank of machines, who took no pride in the cause for which they fought, or were even ignorant that there was one. He did not reflect, that although a battle was a stirring and interesting theme of contemplation as a scene of activity, bustle, and grandeur, yet that it was, on the other hand, a horrid and degrading spectacle when the attention is directed to its victims, the subjects of inhuman and wanton butchery, maimed, wounded or dashed in pieces by every discharge of the artillery, trampled under foot at every charge of horse, and transfixed with the bayonet by the remorseless hands of fellow men.'—pp. 12, 13.

His father endeavours very gently to change his feelings in relation to a soldier's life. Charles yields so far only as to resolve that he will be a good soldier—such as Washington was. One day, after he had formed this resolution, a miserably ragged and maimed *old soldier* hobbles by his father's door, and solicits his charity. Charles has him fed; and gives him money; but this only furnishes him with the means of intoxication, and before the fit is over, he steals from Mr. Ashton. He is however detected and brought before Mr. Ashton who releases him after he has told his story. Jamie's story is a common one—but well told; with occasional touches of eloquence and pathos. He had been prevailed upon to enlist in order to screen himself from punishment, which he supposed he had incurred by wounding a recruiting serjeant. Some of the descriptions in this story are very powerful.

The following scene is described as taking place at the storming of a town.

'"Among the rest, a party, of which I was one, attempted to enter a large and rich house, which seemed to promise an abundant booty. We were opposed in a determined manner.

'"Every sort of means of defence was resorted to; furniture, stones, tiles, boiling water, and a thousand other articles of every kind were showered upon our heads. Many of our number were killed, or desperately wounded. We became almost frantic with rage, and swore that not a soul should escape with their lives. Foiled in all our attempts to enter, we determined to set fire to the building, and having completely surrounded it, it was lighted in several places, and was soon in a blaze. The inhabitants, perceiving their impending destruction, now implored for mercy. The doors were thrown open, and, to our astonishment, we perceived that we had been thus worsted by a band of females, headed by an old man.

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This sight served only to aggravate our wrath. They were either cut down as they rushed out, or driven back with shouts and curses into the blazing ruins. Their shrieks mingled with the hissing of the fire, and the crackling and tumbling of the beams as they fell one after another. All seemed to have perished; but at last one more female form was seen standing at the entrance of the portico, which was on fire over her head, and stretching out her arms to implore assistance and mercy.

'"She is the last one, save her," cried some among us. "Throw her into the fire," cried others; "let her die with the rest of them."

'"I was perfectly drunk with liquor and with rage. I heard the vociferated cries, and rushed forward through the crowd, with the intention of executing the last horrible threat of my companions. God disappointed me in my hellish attempt. I had already reached the upper step of the flight that led into the house, and seized her in my arms to hurl her back into the flames, when the pillars began to give way around me, and the timbers from the roof came crashing down about my head. I thought myself lost, and a moment more would have decided my destruction. But still holding my prize in my arms, I made an effort to reach the stairs, which I had ascended, and had just gained them, when a blow from a falling beam laid me prostrate. Fortunately its force sent us rolling down the descent, or we should have been crushed by the ruin which immediately followed. As it was, I was stunned by the fall.'"—pp. 44–46.

He and the female are rescued from the flames and he is richly rewarded on the supposition that he had exposed his life to save hers.

'"In a few years my money was gone, and I was left to shift for myself. The habits of drinking and gambling had got so fast hold of me, that I could not leave them off, and between the two, I soon became a beggar, as you see me. I am now an old man, and have lived these twenty years this wandering, vagabond life. I went once to my native village, but nobody knew me, and I was ashamed that any body should. I found that my father and mother were both dead, my brothers and sisters grown up, married, and established in life. Fanny I saw, a lovely matron, with a family of smiling children about her. And like my brothers, I thought to myself, I might have been, had I not, in an evil hour, become a soldier. She might have been my wife, and her children my children, had it not been for war. I longed to disclose myself to them all, and should have done so, had I been any thing better than I was; but I did not care to be a shame and disgrace to people I loved so well in spite of my wickedness, and so I wandered away never to see them again. I am weary of life, and yet afraid to die. I wish death to have past, but fear to have it come; and yet, come when it may, it will never find me any better—I must die in my sins; they have so fast a hold of

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me, that I cannot shake them off—my days have been a toil and weariness—I have had no resting place for the sole of my foot —no certain pillow for my head. I have been sometimes in the workhouse, sometimes in bridewell, sometimes in jail, but no where long. There is only one place where I shall have a long, long home; and my last bed may be in a prison, an almshouse, in a ditch, or on a dunghill; for nobody cares where an old drunken soldier draws his last breath.

'"And now I ask your worship, or your reverence, whether all the sin lights on my shoulders? whether I bear all the blame of my evil deeds, or if some may not be laid to their charge, that make wars and gather armies? If kings did not love to fight, men would never become soldiers. And is it not as much a sin for those who stay at home and contrive wars, and plan battles, as for those who fight them? Is it not a sin for one man, who happens to be a king, because he is jealous of another man, who happens to be a king too, to set men together by the ears, like wild beasts more than christians, to murder and destroy? For 'tis, after all, little better than murder, except that there are thousands killed instead of one,—which to my thinking makes the matter worse instead of better.'"—pp. 48, 49.

A few days after telling this story, Jamie is found dead one cold morning under a tree.

This made a strong impression on Charles, but he gradually got over it so far as to think he might still be an officer. An officer, he thought, was a different kind of being, and might be good notwithstanding his profession. Still, however, he had not the same confidence in his resolution as before, and Jamie's story often occurred to him.

Some months after this, Mr. Ashton carries Charles to visit colonel Gordon, a good man and brave officer, who had gained great reputation in the service, but at the expense of his health and constitution. He tells Charles his story, with such reflexions as the different events suggested.

The following is after he has been in a single skirmish.

'"The skirmish was over before any reinforcement arrived, and thus I shared the principal honour of the success, and made my debut with credit. I was, of course, elevated by this good fortune, and anticipated with confidence more brilliant achievements. But still I could not reflect upon the affair except with feelings of almost unmingled horror and detestation. To look at it with the eye of calm, unprejudiced reason; to look at it by the light of Christian morality; and what did it amount to? Why, to little better than a piece of downright butchery. Here had been a couple of hundred men, who had never seen each other before, had no cause of animosity or hatred, no ground for enmity, fight-

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ing together as fiercely as if they had received from one another the most deadly injuries; killing, maiming, and mutilating, as if the objects, against whom all this fury was directed, had not borne God's image stamped on their features, had not been fellow creatures, but ferocious and cruel beasts, whom to slay and destroy would be a deed of merit. And for what? A cause, of which but few of us understood the merits—scarce any felt *sure* that they were fighting on the right side.' "— pp. 76, 77.

The next is the description of a battle.

'The battle began by a heavy cannonading from a distance. This was a great trial of the courage, because there was nothing to be done, but to stand still and bear it as well as we could, till every thing was ready for our advance. Very few of us were killed, but the death of a very few in this situation, is felt more than that of a great many in the heat of action.

' "I did not suffer much for myself. My pride kept me up, and the necessity of setting an example to my men. But the agony of terror which many of them underwent cut me to the soul. The veterans cared very little; but the raw soldiers showed by the quivering lip, the pale cheek, the wet eye, and the tottering knee, that it was an almost intolerable trial to them. A ball might often be seen coming towards a particular spot. Then there was a struggling, a pushing to get off the line in which it came. Some, who distinguished it plainly, saved themselves; whilst others, who did not, rushed directly into its path, and were knocked in pieces. Perhaps, while they had gathered themselves into a crowd to get rid of one, another came whizzing along from a different quarter into the midst of them, and tore half a dozen, limb from limb. Sometimes one would strike into the ground at our feet and, cover us with dust and blood. We all longed for the signal to rush onward, that we might get out of this intolerable state of apathy and suspense—worse than the most fierce and bloody encounter.

' "At length the battle commenced; but *we* were still left as a reserve, to be employed in case of necessity, as occasion might direct, and were therefore only suffered to be anxious and doubtful spectators of the contest. The troops marched up in regular, well ordered lines, and delivered their vollies as if they had been firing on a field day. But soon they became covered in one dense, impenetrable mass of smoke, only lightened up occasionally by the flash and explosion of the artillery, which shrouded the whole array of both armies. From beneath that canopy issued the irregular rattling of the musketry, the roaring of the cannon, the shouts and groans of men, the braying of the trumpets. Now and then a passing breeze would dissipate in part the sulphureous cloud, and we could see the waving of a few torn and disfigured standards, the glance of the fire arms, the helmets of the cavalry, and the plumes of the officers as they dashed to and fro along the ranks.

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'"Presently horses without their riders, their housing stained with blood, their reins under their feet, some disfigured by hideous wounds, came galloping, snorting with terror, to the rear. Then followed many of the wounded; some creeping, as best they could, by themselves, others borne upon horses; all pale and bloody, and uttering groans, or, more frequently, curses, which excited either my pity or horror. Some cried out that the day was lost; others, that victory was ensured; all, that the combat was deadly.

'"In looking on thus, a mere spectator of the conflict, I could scarcely realise that they were in truth men, who were thus ferociously contending together.'"—80–83.

'"It was not long after this, that we were ordered by our general to storm a hill in possession of the enemy, which overlooked their camp. It was executed with valour, but at an expense of more than a thousand men. When in our possession, he discovered that the position was not so commanding as had been expected; that another hill in its neighbourhood offered far greater advantages, and could be more successfully occupied for the purpose of annoying the enemy. In short, that he had been mistaken in his survey of the ground, and that the other hill should have been attacked instead of this.

'"The second hill was immediately stormed, and carried after a desperate resistance, in which our loss and that of the enemy amounted to many more than on the first attempt. A few days afterwards, it was found that the advantages to be derived from the posts were not sufficient to compensate for the expense of maintaining them. They were therefore precipitately abandoned.

'"I dined in company with our general not long after this occurrence. One of his officers lamented the loss of men, which had thus been unnecessarily sustained. The general replied with a careless laugh. 'That this was of less consequence than it appeared to be; because,' added he, 'we are soon going into winter quarters. We can spare them very well, for we shall have abundance of fresh recruits in the spring, and may thus make a saving to government of their winter's keeping.'"—pp. 84, 85.

The narrative of Bonaparte's campaign in Russia, in which colonel Gordon is a volunteer on the side of the Russians, is not only true in the impression which it makes, but in its facts, which are taken with little alteration from the most authentic accounts.

The following is part of the description of the field of action, after the battle of Borodino.

'"The interior of the ravines presented the most horrid spectacle. Here those of the wounded, who were able to crawl, had collected themselves during the night to avoid the agonies produced by a sharp and piercing wind. This, however, served but partial-

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ly to alleviate their miseries. The raw and cold air penetrated even into these recesses, and inflicted upon the mangled limbs and lacerated wounds of the unfortunate sufferers, the most cruel distress. Some of these, parched by the dreadful thirst which gunshot wounds always create, had crawled to the margin of a little brook, in order to quench it; but its waters resembled a river of blood, and they were forced to turn away unsatisfied, or else to drink the blood of their fellow beings.

'"These wretches lay in heaps upon the bare and rugged sides of the ravine, crawling one over another, in order, if possible, to assuage, by the vital warmth of others, the keen anguish of their wounds. But nothing could alleviate their terrible agonies They filled the air with piercing cries, and uttered the most heart-rending groans. In the extremity of their misery, they longed, they begged for death; and besought us with the most touching entreaties to release them by shooting them through the head.'"—89, 90

'"Fifty-three days after the dreadful battle of Borodino, I crossed over the field on which it had been fought, in pursuit of the flying French. Of thirty thousand men who had been killed on that bloody day, the bodies of almost all lay still unburied. They hardly retained the human form. Acres were completely covered with their torn and mutilated remains. Some had been half devoured by dogs and birds of prey; some were falling apart from the progress of decay; whilst others seemed yet to retain whatever of their original figure their wounds had left them.'"—pp. 92, 93.

We have room for only one short extract more, in which some of the imaginations of 'Darkness' are realized.

'"The route of the pursuing troops was covered with the stragglers of the enemy, so reduced by hunger and cold as scarcely to retain the human form. They seemed to have lost all the attributes of their species. Some were deprived of their hearing or their speech; many were reduced to a state of frantic stupidity, in which they roasted the dead bodies of their comrades for food, and even gnawed their own hands and arms. Some were so weak, that, unable to lift a piece of wood or roll a stone to the fires they had kindled, they sat down on the dead bodies of their companions, and with haggard countenances gazed steadfastly upon the burning coals, or turned their ghastly eyes and fixed them immoveably on the no less ghastly faces of their fellow-soldiers, who sat around them. No sooner had their fire become extinguished, than, unable to rise in search of fresh fuel, they became benumbed by the cold, and sank beside the dead carcasses on which they sate.

'"Many were entirely deprived of reason. They were absolutely insane; and, urged by their sufferings, plunged their frozen feet into the midst of the fire, in order to warm them. Some, still more delirous, threw themselves with a convulsive laugh into the

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flames, and perished in horrible agony, uttering the most piercing cries; while others, excited by their example, and urged by the most irremediable despair, followed them, and experienced the same fate.' "—pp. 104, 105.

Our readers may judge from our copious extracts, of the spirit in which this little book is written. It is dedicated, very properly, to the venerable Noah Worcester. All who appreciate the importance of his efforts in this cause,* and desire to see a truly religious feeling prevail on this subject, will cordially unite with us in recommending what cannot but enforce the common cause of humanity.

We cannot conclude without expressing a wish, that a pen which is so successful in giving one part of the scene presented by war, might be employed in describing another, which would have, we think, on generous minds, a still stronger effect. This is the heart breaking and despair of those who remain at home—who are made widows and orphans—are bereft of children or still dearer friends.

ARTICLE XX.

The Treatise on Religious Affections by the late Rev. Jonathan Edwards, A. M. somewhat abridged by the removal of the principal tautologies of the Original; and by an attempt to render the language throughout more perspicuous and energetic. To which is now added, a copious Index of Subjects. 16mo. pp. 316. Boston. 1821.

The form and style in which this work is here presented to the public, will, we doubt not, be gratifying to most of its admirers; and they are numerous. Next to his book on the Freedom of the Will, this Treatise on the Affections may be considered as the work on which President Edwards' reputation, as an acute metaphysician and ingenious writer, princi-

* We cannot omit this opportunity of recommending to the Christian public, and especially to instructers of youth, Dr. Worcester's late publication for the use of schools, entitled *The Friend of Youth.* It has been sent abroad with such respectable and powerful recommendations, as to render it unnecessary for us to do more than call the attention of our readers to it, by the simple statement of its design. It is intended to aid the cause of philanthropy and peace, by cherishing in the susceptible minds of children the principles and feelings of christian benevolence. It consists of a great variety of extracts in verse and prose, calculated at once to form the judgment and to affect the heart. The general adoption of such a book in our schools, must be attended with the happiest influences on the rising generation.

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pally depends. There are some, indeed, who think the last mentioned work decidedly the best; and so should we, did we compare them together with respect to their truth or utility. But considered merely as an effort of misdirected ingenuity, we think that the work on the Will is not only to be placed before this on the Affections, but also before every other composition which we recollect to have read.

President Edwards was led to give to the world this Treatise on the Religious Affections, by a desire to prevent, if possible the errors and excesses to which he saw that the doctrines and practices of his party were fast tending. 'And here I cannot but observe,' he says, 'that there are certain doctrines often preached to the people, which need to be delivered with more caution and explanation than they frequently are; for as they are by many understood, they tend greatly to establish the delusion and false confidence of hypocrisy. The doctrines I speak of are those of 'Christians living by faith, not by sight; their giving glory to God, by trusting him in the dark; living upon Christ, and not upon experiences; not making their good frames the foundation of their faith:' which are excellent and important doctrines indeed, rightly understood, but corrupt and destructive as many understand them.'* And in another place, he says; 'I appeal to all those ministers in this land, who have had much occasion of dealing with souls in the late extraordinary season, whether there have not been many who do not prove well, that have given a fair account of their experiences, and have seemed to be converted according to rule.'† 'If persons did but appear to be indeed very much moved and raised, so as to be full of religious talk, and express themselves with great warmth and earnestness, and to be *filled*, or to be *very full*, as the phrases were; it was too much the manner, without further examination, to conclude such persons were full of the Spirit of God, and had eminent experience of his gracious influences.'‡ Such appear to have been the feelings and views with which this work was composed; in which the author endeavours to point out what *are* and what are *not* 'distinguishing signs of truly gracious and holy affections.' His main object, it will be perceived, is to lay down certain rules, by which, what he considers real and genuine religious experiences, may be distinguished from such as are counterfeit or delusive. This is certainly an important

* Edwards' Works, Vol. iv. pp. 101, 102 For obvious reasons we quote these passages from the original of the work before us.

† Edwards' Works, Vol. iv. pp. 84, 85. ‡ Ibid, p. 40.

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subject, and, making allowances for the principles on which the writer proceeds, it is here treated with great ability. The work is, however, directed chiefly against the errors and mistakes of Calvinists, or rather against those errors and mistakes which Calvinists themselves admit to be perversions of their system to which it is liable; and is therefore chiefly valuable as a book for Calvinists to read, especially in seasons of great religious excitement. To them, therefore, we cordially recommend it, believing that, if they will but observe the directions and cautions which this book contains, their doctrines will do them the least possible harm. We do not mean by this, that the work contains no doctrinal errors, for it contains many. We only say, that if in the face of reason and scripture, a man *will be* a Calvinist, he had better study this book in order to make himself a good Calvinist, and avoid the mischiefs to which his doctrines expose him.

As the subject of the religious affections has never before come directly under our review, we shall take this occasion to go a little more fully and generally into a discussion of its leading principles. We are the more disposed to do this, because we think that sufficient attention has not yet been paid by christians to the formation of the religious character, as it is influenced and regulated by the known laws of the human mind. Every one knows how much better these laws are now understood, than they were, when some of our most popular systems of divinity were first framed. The consequence is, as might be expected, that many changes in the mind (including those occasioned by religious faith and the religious affections) which are referred in those systems to extraordinary impulses, demoniacal influences, or the supernatural agency of God, are now found to follow in the common and natural series of its phenomena. This is a fact, which no one, acquainted with the great improvements which have been made in mental philosophy during the last century—with the new and profound analysis of the mental faculties and operations by such men as Hartley and Brown, will think of questioning. And yet it is from this fact, more, perhaps, than from any other source, that we derive encouragement to believe in the gradual and final extirpation of all the most dangerous errors in religion; those, we mean, which have respect to the formation of the religious character. We remember there was a time when all the most striking phenomena in the physical world, such, for example, as thunder and lightning, many of the diseases, and many chymical results, were attributed to the direct and special interposition of the Deity, or to the agency of spirits good or bad; just

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as some of the most striking phenomena of the moral world are now accounted for, in some of our popular systems of divinity. And we entertain not a shadow of doubt, but that the same cause which has already so effectually exposed and exploded the former error, will eventually expose and explode the latter; namely, a more thorough and general acquaintance with the laws by which the phenomena in question are produced. As the mind and its operations become better understood, the advocates of these systems will be obliged to renounce them; or, what is the same thing, and what indeed they have already done to a considerable extent, they will be obliged to put new constructions and new explanations upon the language of these systems, until nothing but the language will remain to save their consciences, or, peradventure, their places.

By the *affections*, we mean in general, those feelings and emotions excited in us by the perception or contemplation of what is, from any cause, agreeable or disagreeable to us.* And where the exciting causes are of a religious nature, we denominate the feelings and emotions, thereby excited, *religious affections.*

From the very definition, therefore, it appears that our religious affections are distinguished from our other affections, only by their exciting causes. Even in the work before us it is not pretended that they are 'new faculties,' (p. 116,) but only the same faculties differently affected. Moreover, when we speak of the religious affections as distinguished by their exciting causes, we do not mean that the qualities, which really excite those affections, are different from those by which many of

* We are aware that the affections have been very differently defined by different writers. According to Dr. Reid they have *persons* only and not things for their object; 'principles of action in man, which have persons for their immediate object, and imply, in their very nature, our being well or ill affected to some *person*, or, at least, to some animated being.' *Works, Vol.* iv. p. 87. On the other hand, Dr. Brown makes them to include all the phenomena of the mind, as well those of perception and the reasoning powers, as the emotions; using the word *affection* 'as the simplest term for expressing a mere change of state induced, in relation to the affecting cause, or the circumstances, whatever they may have been, by which the change was immediately preceded.' *Lectures, Vol.* i. p. 255. We think, however, that the restricted sense given to this term by the former writer, and the more extended sense given to it by the latter, are both alike arbitrary; and neither of them by any means so accordant as the one given above to common usage, the best authority in such cases. Besides, in the definition which we have given of the affections, we agree more nearly with our author; who speaks of them as 'that faculty by which it [the soul] views things, not as an indifferent, unaffected spectator, but either as liking or disliking; approving or disapproving.' p. 15. With respect to the analysis and classification and nomenclature of the affections, we have met with nothing so satisfactory, on the whole, as Cogan's Philosophical Treatise on the Passions, and the chapters treating on this subject in Dr. Carpenter's Principles of Education.

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our other affections are excited; but only that they affect us in a different connexion. Our religious, like all our other affections, are ultimately to be referred to our moral constitution; a moral constitution so formed by its Divine Author, that certain qualities, wherever we find them or think we find them, make the subjects to which they belong or are supposed to belong, interesting and affecting to us, either directly or by association.* Whether the being, to whom these qualities belong or are supposed to belong, be human or divine, it is the same thing with respect to the affections which they will excite towards that being. If we love an earthly parent for the relation he sustains to us and the qualities we suppose him to possess; we must also love our Heavenly Parent, if we sup-

* Much may be said in support of the Hartleian theory, which would account for all the affections by the sole agency of the '*associative power*.' A writer, who can at least claim the credit of stating the doctrines of the Hartleian school with great openness and distinctness, thus describes the process of their formation. 'Successive impressions, pleasing or painful, are made upon the mind by the objects of the affection: the *coalescence* of these impressions constitutes the affection of love or hatred, according to the predominance either of pleasing or painful ideas: the affection thus formed is modified by the circumstances of probable or improbable, past, present, future, and the like; and is associated with the sensation of the object, with the name, and with a variety of accidental circumstances.' *Belsham's Elements*, p. 208. According to this theory, it would seem that all our affections are alike factitious and acquired; our love of our parents as much so as our love of money: and that they are acquired in the first instance, (i. e. our first and simplest affections, which are the early rudiments of all our other affections however refined or spiritual, are acquired) by associating the sensation of an object with the object itself, so that whenever the object is again presented to the mind, either in reality or in idea, the sensation will be so far suggested and revived as to produce in us, mechanically or by a fixed law of our nature, a feeling of desire or aversion, according as pleasure or pain predominates in the sensation. It is, however, perfectly consistent with this theory that, after we have thus acquired an affection for any one object, the same affection may be transferred to any other object or objects, possessing or supposed to possess the same or similar characteristic qualities. And it is well observed by Dr. Carpenter as 'an extremely important circumstance respecting the transference of the affections (by which, here and elsewhere, we wish to be understood to mean, not the removal of them from the original object, but the association of them with one which did not before possess them) that it may take place through the medium of the intellect alone, as well as by external impressions; by the exercise of the memory, the understanding, or the imagination, as well as by actual sensation.' *Principles of Education*, p. 216. In this way it is thought that our affections are modified and compounded and multiplied; in this way all our general desires or affections are acquired; and in this way our affections are refined and spiritualized, sometimes so far that scarcely a trace or vestige of their mechanical origin remains. For a further explanation of this ingenious theory see the works already cited in this note, and also Hartley's Observations on Man. Propp. xiv. and lxxxix. 'It is of the utmost consequence to morality and religion,' says Hartley, 'that the affections and passions should be analyzed into their simple compounding parts, by reversing the steps of the associations which concur to form them. For thus we may learn how to cherish and improve good ones, check and root out such as are mischievous and immoral, and how to suit our manner of life in some tolerable measure to our intellectual and religious wants.' *Observations on Man, Vol.* i. p. 31.

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pose him to sustain the same or a similar relation to us, and to possess the same or similar qualities. We are happy to be able in this instance, to borrow the language and authority of Bishop Butler, a writer deservedly held in the highest estimation by all: 'A being,' says he, 'who hath these attributes, who stands in this relation, and is thus sensibly present to the mind, must necessarily be the object of these affections. There is as real a correspondence between them, as between the lowest appetite of sense and its objects. That this being is not a creature, but the Almighty God; that he is of *infinite* power and wisdom and goodness, does not render him less an object of reverence and love, than he would be if he had those attributes only in a limited degree.' And a little farther on he says: 'Religion does not demand new affections, but only claims the direction of those you already have, those affections you *daily* feel; though unhappily confined to objects, not altogether unsuitable, but altogether unequal to them.'*

If this great man was right, it follows that there is nothing *supernatural* in our religious affections, any more than in our social affections. If we know a man to possess certain qualities, the perception or contemplation of these qualities will excite in us corresponding affections, and we cannot but love him. In the same way, if we know or believe God to possess the same or similar qualities, they will, by the same law of our nature, excite in us the same or similar affections, and we cannot but love him. In all this there is neither mystery nor *miracle*.

But it may be inquired, how we can, on the principles stated above, account for the fact that sinners *hate* God, at the same time that they know and acknowledge his perfections. Supposing this fact to be admitted without any qualification, we might account for it by saying, that the moral sense of a sinner may become so corrupted and perverted by his sins, that moral qualities will cease to have their natural and proper effects upon him in exciting corresponding affections and emotions. Just as a man's taste in literature and the fine arts may become so corrupted and perverted, as to prefer what *is* affected and grotesque to what is really beautiful. But we do not infer from this, that there is no such thing as a natural taste or preference for beauty; but only that it may be and often is corrupted and perverted. And so likewise, if sinners hate God, the only inference which the fact will warrant is, that the religious affections may be corrupted and perverted; not that they do not belong to our nature. Or if we admitted the fact that sinners hate

* Butler's Sermon upon the Love of God. Works, Vol. ii. pp. 290, 297.

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God, we might say that they do not hate him *because* of his perfections, though they may know and acknowledge them. A criminal, in common parlance, may be said to hate his judge, believing him to be a righteous judge; and he may even be said to hate him the more for believing this. Yet in this case it is not the righteous qualities of the judge, in themselves considered, that he hates; nor yet does he hate the judge himself merely because he possesses these qualities; but he hates him because of the office and relation, which he (the judge possessing these qualities) sustains to him *as a criminal.* Were it not for his own bad qualities, even though his moral perceptions and judgments were to remain the same, he would not hate such a judge. Plainly, therefore, it is *his own* bad qualities, and not the good qualities of the judge, that are the occasion of his hate. The judge, it is true, is the object of this hate; not however because of his own good qualities, but because of the bad qualities of the criminal hating him. Thus it is that sinners may be said to hate God, notwithstanding their knowledge of his perfections. It is not that they hate these perfections; neither do they hate him merely because he possesses these perfections: but they hate him because of the office and relation, which he sustains towards them *as sinners;* because, possessing those perfections, he cannot but condemn and punish *them.* We see therefore, even if we were to admit the fact that sinners hate God, we should find no difficulty in reconciling it with the principles before laid down.

But upon analysing the feelings and affections of sinners towards God, we shall find that they do not in fact HATE him, in the strict and philosophical sense of that word. We are aware, that the term is often used in scripture to express the state of a sinner with respect to the Deity; but every one knows, that the language of scripture is not philosophical, but popular; so that although it is certainly true, that sinners hate God in the sense intended in scripture, it by no means follows, that they hate him in a strict and philosophical sense. The only way of ascertaining whether sinners really do or do not hate God, is to compare the feelings which they now have towards him, believing him to be what he is, with those which they would have towards him, if they believed him to be a malignant and detestable Fiend—they still bearing the same relation to him, and having the same to expect from him. Every day's observation teaches us, that a child may be so far from hating his parents, that he may really and sincerely love them, and yet be continually opposing their wishes and disobeying their commands; nay, without hating them at all, in any proper sense of

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that word, he may even wish them out of the way, that he may be rid of restraint, or come into possession of their property. Surely then there is nothing in the conduct or dispositions of the sinner, that will warrant the inference, that he absolutely hates God; and therefore the existence of such hatred is not proved. There may be those, perhaps, who do not believe in a God, and they may act as if they hated him; but, of course, they cannot properly be said to hate a being, whom they do not believe to exist. So, too, there may be those whose views of the Deity are so false and degrading, that they cannot but look with displacency on the being they worship; but in this case, it will be observed, that it is not God himself whom they hate, but an imaginary being whom they worship instead of God. We think therefore that we may assert without fear of contradiction, that it is not in human nature to hate INFINITE PURITY.*

* As some may be curious to know how this subject is treated by Calvinists, we would refer them to a remarkable sermon of President Edwards, intitled 'Men naturally God's Enemies.' *Works, Vol* vii. p. 159. We shall insert a few extracts from this discourse. It will be observed, that the preacher is speaking of men in general—of all men who have not been *converted*, in the calvinistic sense of that word. 'They hear,' says he, 'God is an infinitely holy, pure and righteous Being, and they do not like him upon this account; they have no relish of *such kind* of qualifications; they take no delight in contemplating them.' 'There is in every natural man a seed of malice against God: Yea there is such a seed of this rooted in the heart of man naturally.' 'The heart is like a viper hissing and spitting poison at God.' 'They have no love to God; their enmity, is mere enmity without any mixture of love. A natural man is wholly destitute of any principle of of love to God, and never had the least exercise of this love.' 'All the affections are governed by enmity against God; there is not one affection, nor one desire, that a natural man has, or that he is ever stirred up to act from, but what contains in it enmity against God. A natural man is as full of enmity against God as any viper, or any venomous beast is full of poison.' 'They have hatred without any love at all. And hence natural men have nothing within them in their own nature to restrain them from any thing that is bad, be it ever so bad.' 'If godly friends and neighbours labour to persuade them to cast away their enmity and become friends to God, they cannot persuade them to it. Though ministers use never so many arguments and entreaties, and set forth the loveliness of God, and tell them of the goodness of God to them, and intreat them never so earnestly to cast off their opposition and enmity, and to be reconciled and become friends, yet they CANNOT overcome it: Still they will be as bad enemies to God as ever.' Bnt enough of this. Really if we had never heard such language before, and if we did not know it to have come from the pen of a great and good man, and if it were not for the piety and good sense to be found at times in connection with it, we should think we had ample reason for suspecting the sanity of the writer's mind. All this may, nevertheless, be very good calvinism, as doubtless it is. But we are very sure it is not good philosophy, nor good religion either; unless indeed we should agree with the celebrated Daniel Hofmann, who held 'that *truth* was divisible into two branches, the one *philosophical* and the other *theological*; and that what was *true* in philosophy, was *false* in theology.' Mosheim, Vol. iv, p. 293. It was in an evil hour to themselves that the calvinists raised against us the cry of '*misrepresentation*,' as it has provoked us to publish some representations of calvinism from calvinists themselves. For though we do not possess any great partiality for that system, yet we never could have given to it

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It ought here, however, to be observed, that in the preceding remarks we have spoken of sinners as if they were *mere* sinners, which is the most unfavourable view of the subject that can be taken for our principles; nor is it a fair view; for in fact no such persons exist. Sinners, like all other persons, possess a mixed character, sinful only in part, though it may be for the most part; influenced prevailingly by bad principles, but sometimes also by good. As, indeed, we shall have occasion presently to show, that a man may possess the religious affections in a very high degree, and yet be chargeable with many serious and material defects in his moral and religious character.

Still, if it be true, as we maintain, that the religious affections differ not from our other affections in the manner of their excitement, it may be asked, why the former do not exist more generally in the minds of men, and why, even in the best men, they do not exist more in proportion to the magnitude and importance of the objects exciting them. This inquiry, we think, may be answered without much difficulty, and without supposing in man an inborn or natural aversion to religion. We do not maintain, it will be remembered, that objects affect us according to the qualities which they *really* possess, but only *as* we understand those qualities, and *so far* as we comprehend them and realize them. Consequently, though it is certain that many religious objects are from their very nature of infinite importance, still as our finite capacities can but partially comprehend what is infinite; those objects can of course affect us but partially. This holds true even of the wisest and best men; but the principle applies with ten-fold force in the case of those, whose conceptions of God and religion have been darkened and distorted by a bad education, bad associations, false systems of theology, or a voluntary and criminal negligence. Besides, when we say that the religious affections belong to our nature, we do not mean that they are the *only* affections which belong to our nature. There are other affections which may and often do operate to counteract and neutralize our religious affections; so that a man may often show a deficiency in the latter, not so much because he loves religion *less*, but because he loves other objects *more;* it may be literature, fame, riches, pleasure. Unfortunately, too, when other objects come in competition with those which religion presents to our affections, there is always reason to apprehend that those of religion, though infinitely more important in themselves, will yet fail of taking such

that excess of horrible shading, which it has sometimes received from the hands of its ablest expounders.

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fast hold of the mind, not on account of any thing peculiar in their nature as religious objects, but because of their greater remoteness, and of their being less necessary to present gratification, and likewise on account of their being too refined and spiritual for the gross habits of most minds. There is also reason to fear, that in many persons who profess to believe, and who, in fact, really believe, there is yet a dark and concealed spirit of skepticism, which, though it may never assume a shape sufficiently distinct to be defined or combated, still exists in sufficient strength to exert a very perceptible influence on their religious affections in depressing them and keeping them down. In addition to all this, we are to consider how widely men differ in moral susceptibility; resulting partly from a difference in their natural temperament, and partly from the effect which their peculiar principles, habits, and mode of life have had upon their minds, in making them less sensible to impressions of any kind, or of this particular kind. Of course it will not be expected that in a single paragraph we can give all the causes, that conspire to produce or occasion all the deficiencies and diversities in the religious affections, as they exist among men. Enough has been said to show that all these deficiencies and diversities, may be satisfactorily accounted for, without supposing any thing preternatural in these affections, or that there exists in man an inborn and natural aversion to religion itself. Indeed, to put this subject at rest, take any other class of our affections as they exist among men, say the social, and compare them with the religious affections, and we shall find in the former all the deficiencies and diversities observable in the latter. But we do not hence infer that there is any thing preternatural in our social affections, and that there is in man an inborn and natural aversion to sociality. And yet there are quite as strong reasons for believing with Hobbes, that the natural state of man is a state of war, as there are for believing with some theologians, that it is a state of impiety and atheism.

According to the theory which we are maintaining, it appears that our religious affections are as much under our control and direction, and that it is as much in our power to acquire and cultivate them, as any of our other affections. We do not mean by this, that our original susceptibility to impressions of any kind depends on the will. On the contrary, we believe it to result from our moral constitution, and that the mind *in the beginning* is altogether passive in receiving the impressions made upon it. Neither do we mean, that the changes and modifications subsequently wrought in our moral constitutions are always the work of the individual; for we all know that our pe-

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culiar tempers and dispositions are, to a very considerable degree, the necessary result of our education, and our condition in life, and a multitude of circumstances over which the individual himself has but little or no control. Much, however, undeniably depends on the will of the individual, as to the affections excited and cherished in him; and this is true in regard to our religious affections, to the same extent as in regard to any of our other affections. That the prospect of a beautiful landscape should affect us with pleasure, may be owing, not so much to our will, as to our physical constitution, our previous education, a variety of involuntary associations, or to the state of our minds in other respects. But it certainly *does* depend on our will whether we will open or shut our eyes to such a landscape, whether we will give it only a rapid glance or a deliberate survey; and it *has* depended on our will whether we have endeavoured to increase and improve our natural sensibility to the beautiful and grand, or suffered that sensibility to be impaired or destroyed, having it in our power to prevent it. The same is true of our religious affections. It does not depend upon ourselves, that we are created with a susceptibility to religious impressions; and even the degree in which we actually possess this susceptibility may depend, not a little, on our natural temperament, and on the foreign unavoidable influences to which our minds have been subjected. But it certainly does depend upon ourselves, whether we will attend to the subject, whether we will consider the claims it has on our affections, whether we will endeavour to divest ourselves of all unreasonable prejudices against it, whether, in fine, we will keep ourselves at the greatest possible distance from all actions, pursuits, and engagements, that may tend to estrange our hearts from religion, or disqualify them for receiving its impressions. It does depend upon us whether we will resort to such means, place ourselves in such situations and connexions, and form in ourselves such habits and dispositions as we believe to be most favourable to the excitement and cultivation of the religious affections. All this depends upon ourselves; and this is all that depends upon ourselves in the excitement and cultivation of any of our other affections.—This is a consideration of great practical importance. One cause of that general deficiency in the religious affections, which we all must deplore, consists in a mistaken idea, early imbibed and widely diffused, that these affections are not to be expected in consequence of any human effort. Why then labour to acquire what is not to be *acquired*, but must be supernaturally *imparted?* Let it be understood that the religious affections are as much within our power and

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under our control as our other affections—let it be considered that a man who is capable of feeling on any subject, has only to make the subject Religion, and he is just as capable of feeling on that—let it be realized that the cultivation of the religious affections ought to be made an object of attention and education, as much as the cultivation of knowledge—let parents take half the pains to form their children to a taste for religion, that they do to form them to a taste for literature and the fashionable accomplishments—in fine, let all men accustom themselves to such views of religion as are most rational, attractive and affecting, and let them endeavour to make these views present to their imaginations in all their magnitude and importance, and to connect them with all their thoughts; and then, whatever might be the condition of the world in other respects, we are sure it would not long suffer from any want of the religious affections.

However, it is to be remembered, that a man may be under the influence of strong religious affections, and yet his character in other respects be materially defective. When a man pretends to be interested in religion, and to be deeply affected by it, while his character in other respects is not good, it is usual to say that his pretensions must be hypocritical. But it may be otherwise. In order really to possess the religious affections, all that is necessary, is that our affections should be really excited by religious objects; and this we know may be done, whatever may be our characters in many other important points. Indeed the degree in which we actually possess the religious affections, may depend on our constitutional excitability, quite as much as on our moral principles and habits. Besides, it will not be denied that a man may possess one class of the good affections, without possessing the others in an equal or a sufficient degree; and we see no reason why he may not possess the religious affections exclusively, as well as the social affections exclusively. Daily experience teaches us that a man may be a very good father, so far, we mean, as the parental affections are concerned, and yet be a very bad man in all the other relations of life. Just so and for the same reasons, a man may be a very sincere religionist, so far, we mean, as the religious affections are concerned; and yet in other respects his character may be far from perfect. We readily grant that a man's possessing the religious affections, like his possessing any other class of the good affections, affords a presumption more or less strong according to the circumstances, in favour of the general goodness of his heart; as it shows his heart to be alive to at least some good impressions. It is however but a *pre-*

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sumption; it is not a *proof;* and therefore does not affect what we have stated. Ought we not then to be slow to charge insincerity and hypocrisy upon religious enthusiasts? In truth, insincerity is by no means so common a fault among them as it is generally supposed to be; and the error has arisen from not knowing or not reflecting, that a man may be perfectly *sincere* in his religious affections and emotions, and yet at the same time be justly chargeable with very serious defects of character.

Not that we think a man's possessing the religious affections will atone for any social or moral defects or perversities. Indeed the whole subject of atonement for sin seems to us to be often strangely misapprehended. If by atonement for sin be meant, to rescue one from the punishment of sin, it appears to us there can be no real atonement for sin but the extinction of it; for the punishment of sin is involved in its very nature and follows it, or perhaps, we ought rather to say, attends it, not as an arbitrary appointment, but as a necessary consequence. To atone for sin, therefore, you must extirpate it; and this principle applies, not only to sin in general, but to every particular sin in a man's character. It is true a man, along with his vices, may possess many virtues, and among the rest the religious affections; and his virtues, on the whole, may greatly preponderate; and all these virtues will be considered in determining his condition. We only contend that they will not prevent his vices from being *also* considered. If a man have but one single vice in his character, his other qualities, however excellent, cannot of course change the nature of that vice; and we know, it is of the very nature of vice to produce suffering, that is, to be punished. Take for example, the sin of uncharitableness, one of the worst species, because always accompanied with some degree of malignity. It is beyond a question that this vice often belongs to men really under the influence of strong religious affections. But in this case their religious affections will not and cannot atone for their uncharitableness, nor prevent them from suffering from it here and hereafter. We admit that such a man's religious affections must make him a better man, than he would be, if equally uncharitable without them. Still we contend that uncharitableness, however connected, is in itself a sin, and as such and according to its degree, a source of misery. In a man otherwise good, it will take from his goodness and happiness; and in a man otherwise bad, it will add to his depravity and misery; and in this way it is, it must be punished. At the same time it may be proper for us to say, that the religious affections, supposing them to be right in themselves, can in no case make a

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man any worse, whatever may be his character in other respects; but on the contrary, so far as they go, they must make him better. They show at least, as it has been hinted before, that his heart is alive to some good impressions. They also are a ground of hope, that his whole character may be improved, as these affections are cultivated and expanded. There is no reason, therefore, as we conceive, for the abusive language sometimes bestowed on religious enthusiasts in speaking of their faults. Faults no doubt they have, and faults they are, but we do not perceive that they are any worse than the same faults in other people. It may be thought, perhaps, that they imply a greater degree of inconsistency. But we rather suppose, that inconsistency is a ground of reproach, only when it results from our possessing a bad quality inconsistent with our good qualities; not when it results from our possessing a good quality inconsistent with our bad qualities.

Much of the confusion and embarrassment existing in the minds of men on this subject, has arisen from their confounding together the religious *affections* and the religious *character*. Certainly a clear and very important distinction may be drawn between them. We may be affectionate children, and yet not be dutiful children; this certainly holds true in respect to our earthly parents, and we see no reason why it should not in respect to our Heavenly Parent. Our religious affections denote the manner in which we are affected by the consideration of religious subjects: our religious characters denote what we *do* or *become* in consequence of being thus affected. The former depend more upon our moral *sensibility*; the latter more upon our moral *energy*; and these qualities are known to exist in very different proportions in different persons. The affections do indeed supply the first rudiments of the character; but to fix the character, these rudiments are to be moulded into general principles and habits; and it is here, we scarcely need add, that most men fail; not for want of feeling, but for want of energy and moral principle. The religious affections and the religious character are not therefore to be confounded together;* neither can

* It is not pretended that the distinction above made is always observed in the *language* of scripture. But when the religious affections are therein identified with the religious character, it is by that very common figure of speech in which a part is put for the whole;—one of the prominent qualities which go to make up the christian character is made to stand for the whole; not however, because that quality may not exist apart, nor yet because, if so existing, it would be alone sufficient for salvation; but because when thus used, it is *understood* to be accompanied *in fact* by all the other qualities essential to the christian character. Thus it is that in repeated instances every thing is made to consist in *knowledge*, John xvii. 3; or in *faith*, Acts xvi. 31; or in *charity*, Galat. v. 14, &c. Here again we have occasion to remark, what was observed before, that the language of scripture

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we determine the state of the one with any certainty from the state of the other. To try a man's religious pretensions by the intensity of his feelings on the subject, would be as fallacious a mode of judging, as to try them by the clearness and extent of his information. Men of strong religious feelings are fond of decrying human reason as a deceptive and treacherous principle. But are not the feelings equally deceptive and treacherous? If we had nothing but unassisted reason to depend upon, we confess our dependence would be frail indeed; but frailer still, if we had nothing to depend upon but our feelings. We may be told perhaps, that it is not on our *natural*, but on our *supernatural* feelings, that we must depend. But how do we know them to be supernatural? Because, to be sure, we *feel* them to be so. But why may we not be deceived in *this* feeling, as well as in any other? Remember it is not reason, but the *heart*, that is declared to be DECEITFUL ABOVE ALL THINGS. It is not, then, upon the state of the feelings and affections, as they may seem to ourselves, or as they may appear to others, that judgment is to be pronounced; but upon the state of the character. And this, again, is not to be determined by the quickness and intensity of the feelings and affections, but by the general conduct. The tree is to be known by its fruits—not by its leaves, nor yet by its blossoms.

It is not that we undervalue the importance of the religious affections. We know too well the nature of religion to believe it can really exist in any person without interesting the feelings deeply. We know too well the important place which the affections hold in the moral constitution of man, not to endeavour to enlist them on the side of goodness and truth. We know too well the mighty power which they exert over human actions, not to appeal to them frequently and earnestly. We know too well the nature of that worship which God requires, to believe that he will ever accept the heartless homage of a formal worshipper. Indeed, if religion is not to interest our feelings, what subject should—what subject can?—revealing to us, as it does, a God infinitely worthy of our highest affections, a Saviour whose whole life was one continued series of affecting incidents, from the manger to the cross—touching us, moreover, as it does, in the most important of interests, the interests of the immortal soul, and connected in our thoughts with all that is bright and pure and animating, with all that is deep and grand and awful? If

was not intended to be philosophical, and it is from not paying sufficient attention to this circumstance, that some of the wildest extravagances and inconsistencies in its interpretation have arisen.

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such a religion may not interest our hearts,—then what subject should—what subject can?

Banish the affections from religion, and all its life and energies are gone. We are so constituted, that we enjoy no pursuit, become distinguished in none, unless our feelings and affections go hand in hand with our duty. It is not in the intellect nor in the imagination, but in the affections and passions, that the springs of human action are placed. And unless we appeal to man as possessing these principles, and unless we succeed in moving and affecting them, we might as well harangue a group of statues. What was it that sustained and animated the apostles and martyrs and confessors of our religion in their glorious warfare—but that their hearts were kindled into an enthusiasm, which many waters could not quench, nor floods drown? Go before your Maker without your affections, and what have you to offer but the bended knee and the breath of your mouths? The religious affections open to us an entirely new and distinct source of enjoyment. Men exult in an ear for music, and in an eye for the beauties of nature; but to the devout man there is harmony and beauty in every thing that God has made. Finally, it is only by the exercise and cultivation of the religious affections that we can be qualified for the enjoyment of heaven, for what so proper or so necessary to qualify for this enjoyment, as a sympathy in those pleasures, which peculiarly belong to heaven; which make it heaven, and in which the heaven of heaven consists.

So far therefore as the work before us is calculated to excite and cherish these affections, we cordially approve it. It contains much that is indicative of real piety, a familiar acquaintance with the subject, and an anxious desire to prevent men from building on a false foundation. There is no way in which we can make this appear so well as by a few extracts, taken from the volume without much selection.

'There are two kinds of hypocrites; the one are deceived by their morality, and external religion; the other are deceived by false discoveries and elevations of mind. The latter often declaim against dependence on good works, and talk much of free grace; but at the same time make a righteousness of their discoveries and experience. These two kinds of professors, Mr. Shepard, in his Exposition of the parable of the ten virgins, distinguishes by the names of *legal*, and *evangelical* hypocrites; and often speaks of the latter as being in a worse state than the former. It is evident that the latter are by far the more confident in their hope; and I have scarcely known an instance of professors of this description being undeceived.'—p. 87.

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'It is with professors of religion, especially with those who become such at a time of great outpouring of the Holy Spirit, as it is with blossoms in the spring; there are vast numbers of them on the trees, all of which look fair and promising, but yet very many of them come to nothing. Many of them soon wither and drop off, though for a while, they looked as beautiful, and smelled as sweetly as those that remain; so that we cannot by our senses ascertain, with certainty, those blossoms which have in them the secret virtue, which will afterwards appear in the fruit. We must judge, not by the beautiful colours, and the pleasant smell of the blossom, but by the matured fruit. So young professors may appear very promising; pious persons may think they talk feelingly, may relish their conversation, and imagine that they perceive in it a divine savour; and yet all their profession may prove to be nothing.'—pp. 98, 99.

'The affections of hypocrites are very often maintained in the same way. They are first much affected by some impression or impulse on their imaginations, which they take to be an immediate suggestion, or testimony from God, with respect to his love to them, and their distinguished privileges; regarding this as a great discovery, they are powerfully worked upon, and hence arise high affections. And when their passions are thus influenced, they feel a persuasion that God is greatly pleased with their affections; and this affects them more, so that they are affected by their affections. And thus their affections are raised higher and higher, until they are filled with self-conceit, and a kind of fierce zeal.'—p. 149.

'Conversion, if we ought to give any credit to scripture, is a universal change of disposition, a real turning of the soul from sin unto God. A man may be restrained from sin, before he is converted; but, having experienced that gracious change, he is not only restrained from sin, but made to hate it. If, therefore, the high affections of the supposed convert have so declined, that there is now no remarkable alteration in him, and he is in general under the prevailing influence of the same dispositions as before; if he appears as selfish and carnal, as lukewarm and anti-christian as ever; these circumstances afford such powerful evidence against him, that the finest story about experience that could possibly be told, would be regarded by the judicious Christian as possessing no value. For in Christ Jesus, neither circumcision, nor uncircumcision; neither a forward profession, nor a diffident one; neither a fine story about experience, nor a poor one, avails any thing; but only a new creature.'—p. 220.

'Such persons as these, instead of embracing Christ as the Saviour *from* their sins, trust him as the Saviour *of* their sins; instead of fleeing to him as the *refuge* FROM their spiritual enemies, they make use of them as a *defence* OF those enemies. They make Christ the minister of sin, and trust in him to preserve them in the quiet enjoyment of their unholy gratifications. Thus they take the place

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of the children of God, even his bosom, and fight against him with weapons hid under their skirts.'—p. 236.

These certainly are excellent remarks, and there are many more like these; but they are mingled with much alloy. The book is throughout clothed with the language, and sometimes, though not generally, breathes the spirit of the system, adopted by the writer. One radical error running through and deforming the whole work, consists in his supposing the religious affections to be altogether supernatural; and that the mind of man, when under their operation and influence, is not at the same time under the operation and influence of its own laws. Hence we have—not what we want, rules and directions by which we may endeavour ourselves to acquire and regulate the religious affections—but only certain signs and symptoms by which to determine the state of the heart, considering it as a mere passive recipient of supernatural influences. The work, therefore, aims rather to settle the point of fact, whether a man is or is not converted, than to afford him any light or assistance in bringing his conversion to pass. Besides, we are not to understand that all these supernatural influences are *divine;* many of them, we are told, are diabolical, intended to mislead and betray. Our author's ideas on this subject are so remarkable, that we choose to give them in his own words.

'There are other invisible agents who have influence upon the minds of men, besides the Holy Spirit. We are directed not to believe every spirit, but to try the spirits whether they are of God. There are evil spirits, exceedingly busy with men, who often transform themselves into angels of light; and, with great subtlety and power, mimic the operations of the Spirit of God.—Many of the operations of Satan are very distinguishable from the voluntary exercises of our own minds. They are so, in those horrid and blasphemous suggestions by which some persons are dreadfully harassed; and in those unnecessary and unprofitable terrors by which others are exercised. And the influence of Satan may be as evident in false comforts and joys, as in terrors and horrid suggestions. It is not in the power of men to put themselves into such raptures, as the Anabaptists in Germany, and many other raving enthusiasts have exhibited.'—pp 59, 60.

'As the devil can counterfeit the operations and graces of the Holy Spirit, so he can counterfeit whatever is preparative to the communications of grace. If Satan can counterfeit those operations of the Spirit of God, which are special and sanctifying; much more easily can he imitate those which are common, and of which men, while they are yet his own children, are not unfrequently the subjects.'—p. 74.

'When the Spirit of God is poured out in a more abundant man-

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ner, the old serpent, as soon as possible, introduces this false religion, and mingles it with the true. The pernicious consequences of this are not easily imagined, until we behold its baneful effects, and the dreadful desolations produced by it. Ministers should therefore maintain a strict guard against this kind of delusion, especially at a time of great awakening; for many persons, particularly among the common people, are easily seduced by such things as have a show of extraordinary religion.

'All the delusions of Satan, by which those persons are carried away, who are under the influence of false religion, seem to be formed in the imagination. This is the devil's grand lurking place, the nest of foul and delusive spirits. It is probable that Satan cannot come at the soul of man, to excite any thoughts, or to produce any effects there, but through the imagination.'—p. 176.

We feel hardly competent to decide as to the correctness of these positions, having never made the subject of demonology much of a study. We think, however, that these speculations have come rather too late in the day. They would have done better for times when we had witches and wizzards; and when to see and even converse with the devil, was one of the commonest occurrences in the world. For some reason or other he has of late years kept himself very much to himself; and probably from this cause some have become so bold, and it may be so foolhardy, as to believe there is no worse devil existing, than is to be found in the passions and affections of men, when perverted and unrestrained; and that to hold up any other can have no good effect, as it can only serve to turn away men's watchfulness and resistance against this real devil, to direct them against an imaginary one.

There is one more observation which we wish to make, and which has often occurred to us on reading the devotional works of Calvinistic writers. We do not recollect a single suggestion in this book, calculated by its effect on the heart of man to excite or promote real piety, with which we do not fully accord. So true it is, that all piety must be founded on those great principles of religion, in which all christians agree. And whenever we depart from these great principles, it is only to wander in mazes, which have as little to do with the heart of man, as with the simplicity of the gospel.

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OBITUARY NOTICE OF THE LATE REV. DR. OSGOOD.

FOR THE CHRISTIAN DISCIPLE.

Died at Medford, on the 12th of December, 1822, Rev. David Osgood, D. D. in the 49th year of his ministry in that place, and in 76th year of his age. He was born at Andover, October 25th, 1747. He passed through the preparatory course of study under the tuition of Rev. Daniel Emerson, of Hollis, and entered Harvard University in 1767. On leaving college he devoted himself to the work of the ministry, and pursued his theological studies at Cambridge. He was ordained over the church and society in Medford, September 14th, 1774, and God blessed him with a long and happy ministry.

In the death of Dr. Osgood our churches are afflicted, and the cause of religion mourns the loss of a venerable and tried advocate. When one, whose revered form has year after year been seen at the altar of the sanctuary, and who even with the trembling hands of old age has upheld the ark of God, is removed, some of our best and most hallowed feelings receive a painful shock.

Dr. Osgood had for a long time filled a large space in society. He stood forth conspicuously as a man, and as a clergyman, and few could be said to be wholly ignorant of him. He gave a highly gifted mind, in all its energy, to the service of the cause of truth. Men, who were destined by talents or station to guide and adorn society, regarded him with profound respect; all, who knew him, looked upon him with uncommon interest: and in the hearts of those, who came within the sphere of his instructions, who listened to the eloquent accents of his lips, and felt the energy of his character, there is left a cherished image of him not soon to fade away.

Dr. Osgood was a great and good man. The qualities which composed the groundwork of his character, were of that decided and definite cast, which would suffer no one to be indifferent to him. He had scarcely a tame or unmeaning ingredient in his composition, and was wholly a stranger to those evasive, timorous, halfway principles and conduct, which leave a man in a sort of neutral ground, with the liberty of taking such a course, as in the sequel shall appear most successful or convenient. He was distinguished from youth for habits of patient and laborious application and thought. His early life was passed principally in retirement and in devoted attention to the studies of his profession. Being thus secluded in a great degree from the common

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influences of promiscuous intercourse, at a period when his habits were in a forming state, he never acquired that artificial exterior of character, which so often passes in the world for more than its worth, and is frequently little better than the whited sepulchres of old. No one, that knew him well, can have failed to remark, as one of the striking traits of his heart and mind, a fearless honesty, an entire freedom from disguise. The character of Nathaniel was his—'an Israelite indeed, in whom is no guile.' Whatever he did or said, you might be sure he thought it his duty to do and say. He might err in judgment; but he followed with firmness the convictions of conscience. The true feelings of most men are concealed, or at least qualified, restrained, and coloured by the fear of appearances, or by a diseased desire of pleasing for the moment. But there was nothing of this in Dr. Osgood. His purposes, views, and thoughts, the springs, which set in motion his character, were generally visible to the world, and sought no concealment or modification. Hence there was a force and directness in his remarks and conduct, which gave him great weight and influence; and one might always feel a perfect security from all apprehension of his acting a part. Yet from a character of this unbending integrity were not excluded the mild and amiable qualities which attract affection. It is true, he had not that habit of temporary accommodation to the various tastes and feelings of those around him, which distinguishes some individuals. But in the minds of all, who enjoyed his acquaintance, there is evidence enough that his heart was the home of many of the kindest dispositions and tenderest feelings of our nature. His conversation was very often enlivened with innocent hilarity and playful cheerfulness; and few men have made their intercourse sought on these accounts more than he. There are certainly many hearts, which will testify that he was kind and good; and among the young, who surely are not easily won except by something besides sternness and severity, there are those, to whom it is a bitter remembrance, that the venerable old man, whose form was connected with their best feelings of attachment, has gone down to the grave, and that the hand, which always welcomed them with friendship and paternal kindness, is crumbling in the dust.

——— 'Beware
All ye who knew him not, how ye decide
Upon a heart with charity replete
And human kindness, though with brow austere
And stern rebuke sometimes he would reprove
The vanities and vices of mankind:
'Twas such the champion of the truth should be,

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And such he was. The world hath ample cause
To prize his virtues and to mourn his loss.'

But we are to speak of him in a higher character. His piety was deep and ardent. It never seemed to have grown up after his character was formed, and to have been fastened to it by violent effort, but was interwoven with the whole frame and texture of his soul, and was in truth a part of himself. It was the piety of the lowly publican, subduing, humbling, sanctifying; and it shed a rich and solemn lustre over the evening of his days. One might see it rising, as it were, incidentally and without design, to the surface of his heart, and imparting a most deep and impressive effect to his expressions. He had a fixed aversion to every thing like noisy and ostentatious piety, and could not endure the offensive tone of triumph and exultation, with which some Christians speak of their experiences and religious comforts. With him religion was a vast and solemn concern; it was a principle, not a passion. He would not substitute a gaudy painting for a beautiful original,—the trappings and outside ornaments for the essence and felt presence of religion. His piety did not dwell on the countenance nor the tongue, nor did it consist in loud cries and extravagant self-reproaches; but it was the sober, earnest, and prostrating intercourse of the creature with the Creator. It wrought with humbling influence upon a soul of great powers, and presented it, in the spirit of contrition and the feeling of helplessness, to the throne of grace. He had always a humble trust, but no proud assurance. He looked to his God and his Saviour with that well grounded hope, which is as 'an anchor to the soul sure and stedfast;' and no one could witness the operation of religion in him, without feeling deeply that it has a real power, equally remote from the cold indifference of the speculative Christian, and the fanaticism of the enthusiast. He never wished to bring to any human test the attainments of others in piety and holiness; but if he saw the evidences of their having imbibed the spirit of the Saviour, and having formed their lives according to the Gospel, he was satisfied without the application of the arbitrary standards invented by men. He was willing to leave his fellow-christians,—where he left himself,—to the mercy of God through the Saviour.

His religious opinions were those, which are usually denominated moderately orthodox. He was, however, unwilling to bind himself to any human formulary of faith, and his views with regard to some points of belief were doubtless modified and changed, as he advanced in life. He valued and cherished the doctrines which he believed, and enforced them with power and energy. But to his praise it should be remembered, that he did

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not multiply essentials, nor make all his own doctrines fundamental doctrines. No part of his religious character was more striking, than his freedom from every thing that wore the semblance of bigotry, his love of free inquiry, and his magnanimous and christian charity for those who differed from him. He certainly was not indifferent as to the great points of controversy in agitation at the present day; but he had none of that littleness of soul, which makes difference of opinion an insuperable boundary-line of kindness and regard. He was in the best sense of the words, catholic and liberal. In one of his sermons published but a few years before his death, it is admirably said,—'Each of us ought to think and judge for himself, using the reason, which God has given us, in searching and studying his revealed will. A mind thus independent, an understanding thus unfettered, and unawed by uninspired names, is honorable to a christian, especially to a minister of Christ. From this unrestricted freedom, variety of opinion may be expected to follow. Principles may be adopted by some, which in the judgment of others may seem to sully the glory of the Gospel. Under the influence of other principles, however, held in common by both parties, their hearts and lives may be conformed to the precepts of Christ. In this case, *there can be no excusable pretence for either party's excluding the other from christian or ministerial fellowship.* It is certain, the spirit of Christ is not confined to any one sect, party, or denomination of his professed followers. We sometimes see it adorning the lives of those, whose peculiar opinions and modes of worship may seem unfavourable to its growth; and we often, alas! find it wanting, deplorably wanting, where it might be expected to shine with superior strength and lustre. Instead therefore of limiting our charity to persons of our own persuasion, let us learn to extend it to all who bear the image of our heavenly Master, and show their love to him by keeping his commands. By their fruits shall ye know them, not by their doctrines, nor by their professions.'*

It is refreshing, in these times of acrimony and party zeal, when men are shutting each other out from communion and charity, to have from so venerable an authority such noble sentiments. These were the principles, which uniformly governed his own conduct; and more than one occasion is remembered, on which he resisted indignantly the exclusive and unsparing attempts of bigots and partizans. Societies for sectarian purposes under the garb of religion received no favour from him. He carried with him through life an ardent love of religious liberty, and dreaded

* Sermon at the ordination of Rev. C. Francis, Watertown.

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every approach to ecclesiastical usurpation, or to whatever might infringe upon the independency of our churches. It is well known, that he manifested this spirit, whenever he was called to act, in cases where the religious rights of christians were concerned. He wished every christian to act on his responsibility to God, and on no other responsibility. There are men, even at the present day, who are absolutely certain that they are right, and that every one else is wrong, and who therefore behave as if they suppose they have a charter from heaven to vilify and put down those, whom they deem hereticks. But never could you trace the faintest resemblance to such a character in Dr. Osgood. He appealed to the Scriptures, and to the Scriptures alone, for the rule of faith and practice, and saw with pain any indication of that spirit, which would make speculative opinions of more importance than practical piety. He never thought zeal for any particular set of doctrines to be the same thing as zeal for religion; nor could he imagine it to be the best way, in which men can prove that they are christians, to deny that name to those, who are so unfortunate as to have a different faith. With large and noble views of the great and solemn objects of the religion of Jesus, he loved not those angry discussions, by which the robe of the church is so often rent, and the ark of God so often shaken; and no one can doubt, it was his predominant sentiment, that, as has been well observed, '*the* true unity of Christians does not consist in the unity of *opinion* in the bond of ignorance, nor unity of practice in the *bond of hypocrisy*, but in the unity of the spirit in the bond *of peace*.'

As a theologian and preacher, Dr. Osgood must be allowed by all to have stood in the first rank. The studies connected with his sacred office and duties were ever dear to him. He read much, but he thought more. His mind was an instrument, that wrought powerfully on every object presented to it, and all his learning seemed to act but as an excitement to his own powers, and to furnish them with food and employment. He was extensively conversant with ancient authors, and studied thoroughly the original languages of the Bible. He had made himself well acquainted with metaphysical theology, and was particularly fond of the sound, moderate, evangelical writers, like Doddridge, among the English divines. He drew upon his resources with ease for striking illustrations, and was frequently very happy in his quotations. For several years before his death, he had been accustomed to read on the Sabbath, generally as an extra service, a chapter from the Old Testament, accompanied with such comments, explanations, and practical remarks, as the portion might suggest. He began with Genesis, and at the time

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of his death had, we believe, reached as far as the book of Proverbs. In this course of observations on Scripture were displayed some of his best talents; and to his people they must have been highly instructive and useful. He could scarcely be said to have any useless or idle learning, any that hung loose upon his mind, or was acquired merely to gratify curiosity or to consume time. He turned his knowledge to the best account, and bound it to his thoughts by strong and permanent associations.

Of Dr. Osgood, as a preacher, it is difficult to speak in terms faithful to his merits. It is necessary to have been familiar with the exhibition of his talents in this part of the christian minister's duty, in order to have a just conception of the power with which he appeared in the pulpit. There he stood forth in the strength of that energetic and hallowed eloquence, with which it is meet, that the living truths of the living God should be borne to immortal beings. Who, that has ever listened to his glowing accents, proclaiming the truths of Jesus with the unborrowed dignity of an apostolic manner, and with the authority which rests upon the hoary head that is a crown of glory, —has not felt his soul awe-struck and subdued, and found himself hanging breathless on the lips of the aged preacher, who seemed already to be standing amidst the awful realities of another world. Time had given to his form the meet and honorable ornaments of old age, but had left his mind untouched in its freshness and vigour,—so that we were at the same time affected by the reverence due to years and wisdom, and warmed by the ardour and energy of younger days. His eloquence was fashioned by no rules and shaped by no model. It was all his own,—the natural overflowing of a soul full of its subject; and whatever faults the rhetorician might discover, it was evident that any attempt at fancied improvement would have ruined its effect. As he grew warm in his subject, his audience grew warm with him, and felt themselves carried on as by the motion of a strong and steady stream. The characteristics of his preaching were boldness and strength, powerful statements, heart searching appeals, elevating descriptions. He had the talent of making his hearers realize a subject in all its dimensions and relations, in all its solemnity and grandeur. His sermons did not stand unconnected with the text, but grew out of it, as it was his opinion a sermon always should, 'like a tree branching from its root, or a plant unfolding and spreading from its seed.' His divisions were usually suggested by the passage, on which the discourse was founded, arranged in a clear and natural order,—and the mind followed him with the consciousness that it was continually making progress in the subject. He

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never attempted to impart heat without light; he never strove to produce that unnatural and disproportionate excitement, under the influence of which the mind continually swings from one extreme to another. He dwelt much on the attributes of the Deity in relation to man, on the character and offices of the Saviour, on the practical duties of the christian, and on the overwhelming realities of a future world. And he shunned not to declare the whole counsel of God. No fear of man ever sealed his lips, or made them utter less than he thought ought to be spoken. He waged war with sin in all its strong holds, and vice trembled and fainted at his rebuke. He spoke peace to the troubled, and the consolations of the Gospel came from him with a holy and soothing force. He had the power of calling away the heart, for a while at least, from the polluting passions, cares, and anxieties of life, and placing it in a purer and calmer region. When he portrayed the mercy of God in the redemption by Christ, and entreated the sinner to come to the fountain of healing and purifying opened in the Gospel, he poured out his soul with his voice, and seemed to be lifted above the things of earth, and to lift the hearts of those around him above them too. He appeared, in truth, like an ambassador in Christ's stead, beseeching men to be reconciled to God.

'By him the violated law spoke out
Its thunders, and by him, in strains as sweet
As angels use, the gospel whisper'd peace.'

The prayers of Dr. Osgood were, in a very uncommon degree, solemn and fervent. They had that effect, which devotional exercises should always have,—they left the soul no liberty to wander, but consecrated its attention to the holy office of intercourse with God.

It is not easy to estimate the good influences exerted on the community by a long life thus spent, and by a powerful mind thus employed. We believe Dr. Osgood did much to stay the progress of an uncharitable and exclusive spirit, to strengthen a sense of the value of our religious privileges, and of the respect we owe each other, as disciples of Jesus. He had a weight of character, which made his influence felt in a remarkable degree in society; and if he erred in the zeal, with which at times he entered into political discussions, it was an error resulting from a strong sense of duty. With regard to the direct effects of his ministry, he had the satisfaction which must belong to a good and faithful servant of Christ. But he set up no fallacious standard of ministerial success; nor did he count any man a useless labourer in the vineyard, merely because he had not been able to stir up a spiritual commo-

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tion among his people, nor to raise that feverish excitement, which too often ends in spiritual pride, and consumes the true foundation of the christian character. No man was more in earnest, than he, in the cause of religion; no man loved better to witness its progress 'pure and undefiled;'—he saw with joy every indication of the power of the Gospel among his people; his delight was to win souls to the Saviour. But he wished for no wild and violent efforts at religion; he sought not to produce agonies and raptures, but to place the hearts of his hearers under the tuition of the spirit of the Gospel, and to impress it upon them, that a good and holy life is the best orthodoxy, and a bad one, the worst heresy. He dwelt upon the consideration, that a good minister at least prevents much evil, and therefore that he should not be wholly discouraged, though in looking around he should see but few palpable and direct effects of his exertions.

In speaking of this distinguished man, we have said nothing of many traits of character, which he possessed in common with other great and good men. His name will long be remembered with honour among the clerical fathers of New England, who have enlightened, adorned, and blessed our churches, by their piety, and primitive dignity, and long and useful labours. We think there was some general resemblance between his character, and that of the late bishop Watson,—the same energy, the same fearlessness, the same superiority to all the littleness of sectarian feeling. Many of his faults and frailties were evidently such, as sprung from the same sources, which gave rise to some of his best and noblest qualities; and such frailties and faults who would wish to remember? His death was a happy one: for it was truly falling asleep in Jesus. It seemed as if Heaven in kindness had permitted him to die just as he would have wished to die. He had a great aversion to that death-bed parade, that going off in triumph, which is sometimes thought important as the proof of sustaining piety and trust. His work was finished, and well finished. He had stood at the post of duty for years, and had grown old in the service of his God. The incumbrances of earth had apparently been falling away from him; and the transition from labour and duty to reward and glory, when it came, was gentle and easy. It is ours to wear the remembrance of him in our hearts, and to profit by it as we ought.—'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.'

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INTELLIGENCE.

Massachusetts Peace Society.—The seventh Annual Meeting was held at the Vestry of the Old South Church in Boston, on the twenty-fifth day of December—where the usual business was transacted at a full assembly of the members. An excellent address was delivered in the evening by the Hon. Richard Sullivan. We offer to our readers a few extracts from the Annual Report.

At the expense of this Society and its Auxiliaries there have been distributed in the last year—

Of the Numbers of the Friend of Peace,	6620
Of smaller Tracts - - -	7226
In the same year there have been sold—	
Of the Friend of Peace, - -	3068
Of other Tracts, - - -	229
In all	17,143

In the gratuitous distributions, besides the many copies which have been circulated in the United States, some have been sent to each of the British provinces in America—some to France, Holland and Russia on the continent of Europe—to Calcutta, Ceylon and Serampore in Asia—to New Holland, Otaheite and the Sandwich islands,—and some to South America. A greater number have been sent to Great Britain than to any other foreign country; but these have chiefly been in exchange for the Herald of Peace. Including these, there have been sent to foreign states 771 copies of the Friend of Peace, and nearly the same number of other Tracts.

A gentleman by the name of Matthew Simpson, residing at Ballston Spa, in New York, on reading some of the Peace Tracts, became impressed with the importance of their object, and travelled through several counties in that state and a few towns in Vermont, and procured 1950 subscribers for a book to be composed of the Solemn Review and seven Numbers of the Friend of Peace. He then procured the copies to be printed, and distributed them himself.

In former years, Tracts were sent into all the neighbouring British provinces. The seeds thus sown have taken root, and pleasing fruits have already appeared. In Nova Scotia, we have an active Agent in Walter Bromley Esq. formerly an officer in the British army. Through his exertions, aided by respectable

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gentlemen of different denominations, a Society has been organized at Rawdon in that province, as large as ours was at its formation. By a letter from one of its officers, recently received, we are assured that considerable effect has been produced on the minds of many people; that articles have been admitted into newspapers to excite attention to the subject,—and that gentlemen high in office and truly respectable, have approved the Peace Tracts, and the exertions to render war the abhorrence of man.

The progress of the Society in Great Britain for promoting permanent and universal Peace is truly animating. Their Report for 1822 has not been received; but their Fifth Report contains facts worthy of grateful notice. They had then 300 new subscribers and two new Auxiliary Societies. They had printed 219,250 Tracts; and their sales and distributions in the preceding year had amounted to 22,000 copies. Two Tracts and one Report had then been translated into Spanish; and since that time six Tracts have been translated into French. Their subscriptions and donations in one year had amounted to nearly 1800 dollars—a much larger sum than has ever been received in one year by our Society. Yet how small was this sum when compared with what the same subscribers and donors have had to pay annually in support of the military system. There is scarcely any thing which the people of a warring nation eat, or drink, or wear, for which they do not, in one form or another, pay something of "the price of blood!"

With great pleasure the Committee observe that a correspondence has recently been opened with the "Society of Christian Morals" in France, by a letter from Baron Turckheim, one of its Vice Presidents—which letter has been answered. The Society in France has been sanctioned by the government. One of its avowed objects is the promotion of peace. From a Society thus sanctioned, embracing men of high rank, renowned for talents, integrity and benevolence, much good may be expected. A Duke of the kingdom is President of the Society, and several of the Nobility are among its officers and members. A few men near a throne, who are imbued with pacific sentiments, may cause a great change in the policy of a nation, celebrated for its exploits in war.

☞ Since the Seventh Annual Report was formed, intelligence has been received both from Warwick and from Philadelphia. The Branch Society in Warwick, of 31 members, has been organized.

In Philadelphia a long wished for event has occurred. A society, styled the Pennsylvania Peace Society, of about 100

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members, has been organized, and their constitution has been published in Poulson's American Daily Advertiser.

The meetings of the Society are to be held on the 25th of December and the 4th of July annually. Happy it would be for our country if these two days should be observed for the same benevolent object in every part of the United States.

Donations to the Evangelical Missionary Society.

Female Society in Northborough,	$10,00
Contribution in Rev. Mr. Clarke's Church, Princeton,	16,00
Rev. James Flint, Salem,	5,00
A Lady in Dedham,	1,00
A member of the Society,	50,00
From Concord,	2,00
Contribution in Federal-Street,	69,37
Dr. Bancroft's Society, Worcester,	48,00
Ladies of the West Church, Boston,	95,75
Contribution at Brookline, on thanksgiving day,	50,86
	$328,48

As mistakes have sometimes been made in publishing the donations from Brookline, we give here the subscriptions and contributions for the last five years.

1818,		$24,00.
1819,		30,28.
1820,	Thanksgiving day,	61,55.
1821,	do.	55,47.
1822,	do.	50,86.
		$222,16.

ORDAINED

At Harvard, on Wednesday, Jan. 1st, the Rev. Ira Henry Thomas Blanchard, over the Congregational Society in that place. Rev. Mr. Allen, of Bolton made the Introductory Prayer; Rev. President Kirkland preached the Sermon; Rev. Mr. Foster, of Littleton, made the Ordaining Prayer; Rev. Mr. Norton, of Weymouth, gave the Charge; Rev. Dr. Thayer, of Lancaster, addressed the Society; Rev. Mr. Osgood, of Sterling, gave the Right Hand of Fellowship; and the Rev. Mr. Damon, of Lunenburg, made the Concluding Prayer.

TO READERS AND SUBSCRIBERS.

Our distant Subscribers, from whom we hear complaints of the delay of our work in reaching them, are informed that from various causes it is not usually published in Boston, until ten or fifteen days after the date. The present number is issued on the 20th day of January 1823. They will perceive therefore, that they have no greater cause of complaint than those who live in our immediate neighbourhood. We hope the delay may be prevented in future; but as all past attempts to remove the causes have failed, we dare not promise.

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☞ This is a very neat and cheap edition. The text is in a large type, and the Notes numerous and easily understood. The publishers trust, that it will prove a useful addition to the very scanty list of good school books, in the Latin language, which are accessible to our youth. They have now in the press an edition in similar type, with English Notes, of Cicero's Treatise De Oratore. To these editions they request the attention of Colleges and Schools throughout the United States.

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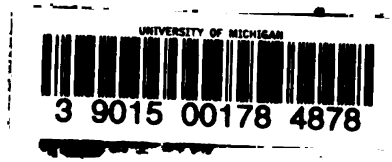
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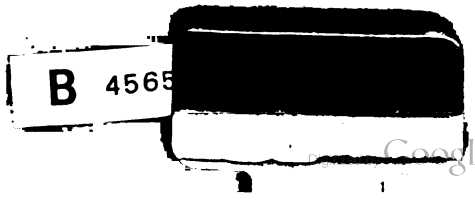
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